

## VIPASSANA EXTRACTS (small) Summarized :-( Collected from Various Books and PDF) (Important point's collection from various books)

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- **What I have understood till now (VIPASSANA) (16-03-2020)→**
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- The breathe watch shall be done NOT INSIDE of nose, but either at outer Nose tips and upper lip. (anapana meditation with contact point observation sign = breathe, without missing even a single breathe IN & OUT during observation)
- The Breathe watching for sensations shall be done either on outer nose tip or exactly at upper lip. Here one must watch **TOUCH OF EVERY BREATHE or air** that touches upper lip or nose tip. One must select ONLY ONE CONTACT POINT either of nose tip or upper lip for watching sensations that leads to activation of subtle sensation on body. [ANAPANA meditation with contact point observation sign, either= nose tip or = upper lip]. In this case breathe is ignored and only **TOUCH of breathe or air** is observed on contact point selected for observation.
- Usually upper lip is selected for observing sensation (i.e. Touch of breathe is a sensation that must be watched for each breathe that goes in or out.
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- **Sensation watch** aka “TOUCH of breathe or AIR” observed on contact point of nose tips or upper lip selected for observation is a **training in VIPASSANA** to make you understand that this sensation is the only sensation a SADHAK must attend to or observe objectively at contact points or on any other part of body, ignoring or abandoning all other sensations as soon as they arise to alleviate the misery. **Also, objective observation of body part at exact arising of sensation may be undertaken to eradicate the defilement from the root, but that is explained later in this blog.** For now the primary focus for observation shall be “**SENSATION OF TOUCH OF AIR**”, ignoring or abandoning all other sensations, as soon as they arise. You must prevail observing **TOUCH OF AIR AS PRIMARY SENSATION** on any part of body or at contact points of upper lip or nose tips.
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- The clenching of jaws during meditation shall be avoided as prolonged stress on JAW due to clenching or locking of jaw during meditation or otherwise may give rise to TINNITUS, which is nothing but neuronal electrical bursts that one starts to hear due to silence and accumulation of neuronal activity on jawline that connects to ear which hides cochlea of ear behind along the jawline. Hence all meditation **MUST BE DONE IN RELAXED MANNER** making sure NOT TO CAUSE LOCKED JAW. RELAX the jaw if you feel it's getting locked or clenched during meditation or otherwise. Keep your jaws relaxed all the time even otherwise
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- **Mindfulness while breathing is the full application of mindfulness:**

- Whenever a practitioner is one who lives constantly contemplating body in bodies ... contemplating vedanā (sensations) in vedanā (sensation)... contemplating mind in the mind ... constantly contemplating Dhamma (mental contents) in dhammas (mental content), strives to burn up defilements, comprehends readily, and is mindful, in order to abandon all cravings and disliking (aversions), and delusions toward the world with unshakable equanimity; then the mindfulness thus established in that practitioner is natural and unconfused.

**Samadhi** that leads to mindfulness and clear comprehension by contemplating the arising and passing away of feelings, perceptions, and thoughts;

**What does one contemplate on:** Contemplating is to fix mind on phenomenon arising in the time of mindfulness practice, Contemplation is done on MENTAL contents (DHAMMA) and NOT ON SENSATIONS that arise on body, Sensations are observed with EQUANIMITY while mental contents are contemplated for impermanence, unsatisfactoriness and no-self resulting in abandoning of feeling and perception and clinging to them at all stages of dhamma . Contemplation is done on following:

- 1) 5 Hindrances 2) 5 aggregates affected by clinging 3) Six sense media / spheres 4) Four Noble truth of misery 5) contemplation of impermanence, fading away and cessation 6) "let go" of any clinging whatsoever 7) giving up of craving and of any sense of 'I' and 'mine'.
  - 2) Generally speaking, to see the truth of anything means to see that it is IMPERMANENT, UNSATISFACTORY, NO-SELF or VOID and thus not worth becoming attached to it.
  - 3) If there exists CRAVING to experience certain kind of desire (craving) then that feeling has aroused, one has desire to indulge and maintain that feeling passionately which in turn give rise to CLINGING, thus **“this feeling is conditioned by CRAVING or aversion”**.
  - 4) **To sum up, when noticing arising (manifestation) of feeling, one must see it as IMPERMANENT** to an extent that there is manifestation of dissolution of that feeling, **one must see it as UNSATISFACTORY to an extent** that there is manifestation of fear towards feeling, **and as NO-SELF to an extent** that there is manifestation of voidness.
  - 5) Thus any craving or aversion to feeling must be avoided and one must strive to **ABANDON CLINGING towards any feelings maintaining unshakeable equanimity to all phenomenon that arise during mindfulness practice. Equanimity shall be practiced in daily life too.**
  - 6) **CLINGING = “this feeling is conditioned by CRAVING or AVERSION”**.
- Watching of sensations while they are alive or subtle brings them quickly to tranquillity, while if the sensations are gross then object of CONTINUOUS penetration shall be INTENSITY of SENSATION that must be observed or penetrated till the time one is able to observe subtle sensations that exists behind gross sensations, with EQUANIMITY or OBJECTIVE observations.
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  - **The arising of sensation** on any part of body signals that affected body part is undergoing some change at atomic level. All one then has to do is to **observe the affected body part area where sensations are arising or alive**, and this objective observation must be done for the duration of sensations that are active or alive due to any reason. When correcting a defilement or defect of a body part, one must hunt/search for any sensations that may exist on a body part **AREA** and watch or observe exact arising of them to eradicate them. The exact arising of sensations must be observed along with body part **AREA** that is emitting these to catch **“exact arising of sensation at subtle level”**.

- Thus watching of sensation along with subtle level area of body part from where this exact area where sensations are active is an important part of observing sensations. To **‘objectively observe the body part’** and catch it exactly at location of **‘exact arising and passing of sensations’** while the body part is emitting sensation is the path to eradicate the misery or mellow down sensations. **For example**, if I have a pain in knees, I would do a continuous observation of exact location of pain while walking or in motion, Or I may explicitly subject my body part to action which helps emit such sensations so as to enable us to do objective ‘observation of body part at its exact arising of sensations’, while sensations are being emitted.
- **SIMPLY KEEP YOUR ONE POINTED FOCUS OR OBJECTIVE [equanimous] OBSERVATION ON BODY PART AREA THAT IS ALIVE WITH SENSATIONS, TILL THE TIME SENSATIONS ARE STRONG OR MELLOWED DOWN OR ERADICATED.** Depending on case by case, such continuous observation of affected part may be required from few minutes, few hours to several days in case the affected body part is emitting sensations due to any defect whether small or major, caused due to hurt or any complication of any kind. For example, in case of **Migraine** affected part of **“head or brain”**, and in case of **Tinnitus** the affected part of **“TMJ Area-T”**, **may need objective observation every time the sensation is active and such observation are continued for several days till the problem of either migraine or tinnitus is corrected for good. One simply starts to OBJECTIVELY observe (detached, unemotional observation without any reaction) affected part of body where sensations are alive or active till the time they have mellowed down or disappeared.**
- Sensations arise, only to distract the mind and body to capture them into **REALM** of misery as per the characteristics of that sensation, and only way to **STOP** that is to objectively observe the part of body that is emitting these sensations and not fall into **“MARA the evils one’s”** trap of wallowing in sensations. Sensations are the way or the path to area of body part which is undergoing change with subtle arising and passing away that requires objective and equanimously observation for the duration of their active period. When correcting a defilement or defect of a body part, one must hunt/search for any sensations that may exist on a body part **AREA** and watch or observe exact arising of them to eradicate them. The exact arising of sensations must be observed along with body part **AREA** that is emitting these to catch **“exact arising of sensation at subtle level”**. Thus watching of sensation along with subtle level area of body part from where this exact area is active is an important part of observing sensations.
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- The thoughts must be abandoned with following wisdom, that they are illusion, devoid of self, dreamlike and are empty in essence, are impermanent and **UNSATISFACTORY** so why waste time on something that is just a delusion? Here **WISDOM** must be used to indulge in wholesome thoughts while avoiding thoughts that are unwholesome or futile. All unwholesome thoughts are CONDITIONED by Craving, aversion or DELUSION and as soon as the craving and delusion behind the thought is understood, they remain their naked without any essence and are diminished due to awareness of foolishness of indulging in them.
- That, every insight meditation that requires body scan must be followed by ANAPANA meditation, either of breathe watching or sensation watching aka touch of breathe @upper lip or both oval shaped nose tips.

- That, in case of any doubts during insight meditation or when one is not tranquil enough or with any doubts, one must immediately switch to anapana meditation of breathe watch or sensation watching on upper lip lining or nose tip
- Also those who watch or inhale breathe inside of nose may get cold cough issues due to hyperventilation, so the right way to watch breathe is anywhere 'exactly at upper lip (preferred)' or 'at nose tips' or @centre (@philtrum, the philtrum, or medial cleft). Always watch each breathe at upper lip area or at nose tips. Breathe shall NEVER be watched inside of nose. Breathe shall never be regulated.
- That, **the four noble truths**: "1.knowledge of dukkha (misery), 2.its arising, 3.its cessation and 4.the path leading to its cessation – this is right view". Each of these four facets requires a particular activity: the first truth needs to be "understood"<sup>3</sup>, the second needs to be "abandoned", the third needs to be "realized" and the fourth needs to be "developed"
- If Gross Sensations (long persisting) like lingering pain is understood as (1-MISERY), any ARISING of (2-craving or aversion) in response to pain (misery) shall be either ABANDONED or strictly avoided. Thus 3-CESSATION of pain (misery) is realised through 4-PATH OF CONTINUOUS DETACHED, OBJECTIVE, EQUANIMOUS and penetrative OBSERVATION of Pain (misery). Penetrative observation is the one where one looks for subtle sensations that exists behind gross sensations.
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- Thus IN GENERAL, it can be said that through continuous detached, objective and EQUANIMOUS observation of IMPERMANENCE i.e. misery or sensation, making sure that Craving or Aversion do not ARISE or are immediately ABANDONED as soon as they arise, is the path to cessation of misery. **In the case of long persisting miseries 'penetrative observation that looks for subtle sensation' is undertaken with equanimity. 'Penetrative observation' is only possible if one has been consistent (several days and hours of meditation) in 'SENSATION OBSERVATION MEDITATION at contact points' with contact point of upper lip or nose tip' and one who is aware of sensations (anicca) 24/7 and is trained in observing sensations equanimously.** This is a single formula that is applied to all GROSS sensations.
- Thus, next time if you get any GROSS sensation of pain due to hurt or gross sensation of itching due to mosquito bite, you apply the same formula. You just start to **SIMPLY OBSERVE** the sensation of pain or mosquito bite without creating any aversion or craving to the sensation, being just an objective observer seeing 'sensations are the outsider, 'not mine', observing them till the sensation has either become weak or disappeared, this is the path that must be developed through consistent equanimous and objective observation of misery or sensation after they arise.
- In the case of long persisting miseries 'penetrative observation that looks for subtle sensation' is undertaken with equanimity. 'Penetrative observation' is only possible if one has been consistent (several days and hours of meditation) in 'SENSATION OBSERVATION MEDITATION at contact points' with contact point of upper lip or nose tip' and one who is aware of sensations (anicca) 24/7 and is trained in observing sensations equanimously. This is a single formula that is applied to all GROSS sensations.
- **An objective observer** simply observes, all things as they are, without giving any opinion, or giving any emotional reactions. He sees all SENSATIONS AS

SENSATIONS, without identifying them as GOOD or BAD, without differentiating between two sensations, knows that 'sensations are the outsider, 'not mine' and are phenomenon in a state of flux, arising and passing away.

Just like all Pigeons are identified as pigeons and all sparrows are sparrows, similarly all sensations are observed as just another sensations without differentiating among one sensation with another. Detached, he just simply observes the sensations as they are: **For example:**

Just like sitting on a bank of river, one just sits there and watch the river flow,

Sitting on a beach, one watches the sea waves come and go,

Sitting across trees, one watches birds fly away, similarly one simply observes sensations as they arise, persist and fade away, seeing sensations as the separate entity that is detached from body.

**AN OBJECTIVE OBSERVER knows when a SENSATION has ARISEN**, and understands that just like a BIRD perches on a branch of a tree, stays there for a while and then flies away, the meditator sees sensation as a just another bird (without identifying bird species, just as sensation is seen as a sensation without comparing the two sensations) that has arisen (perched) on a body part (on tree), will stay there for a while, and will then cease (fly away). Similarly, a meditator sees multiple sensations on different parts of body as several birds that are perched on tree, waiting to cease (fly away) as per the laws of impermanence (whatever arises must cease).

- Thus, **MEDITATING ON IMPERMANENCE** (always being aware of sensations and their impermanent nature and that 'they are separate entity' and 'not mine') through EQUANIMITY AND CONTINUOUS OBJECTIVE OBSERVATION is the PATH TO CESSATION or weakening OF MISERY. This path must be developed through continuous practice and more equanimity (no reaction) we show towards sensations more they will weaken and their effect will be less when they arise next again.
- **EQUANIMOUS or Equanimity = No-Reaction** — this is probably the most important word/teaching of the entire course of vipassana. Remaining "EQUANIMOUS" means to be able to observe both pleasant and unpleasant sensations and not react with craving or aversion. The ability to simply observe, and not react. Learning how to simply observe and not react is the learning how to remain EQUANIMOUS. This also becomes an analogy for life, as the key to living a happy life is remaining equanimous and not reacting to the various up's and down's that we experience in our day to day lives
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- **Also 📌 as per laws of VIPASSANA**, You should **avoid** any **visual or translated image of the part of the body** you are scanning. Observing or scanning for sensation ON visual / translated image of body part is a wrong method and will not give you any result. The reason we failed in calming sensations in case of **TINNITUS** was because we were observing TRANSLATED sensations coming out in the form of 'electrical bursts' aka various tinnitus voices. The original epic centre of tinnitus is [TMJ] 'Area-T' as in picture provided but the 'Area-T' being close to COCHLEA which is a hearing device of ear which takes these sensation coming from Area-T as input and **translates** them in to various tinnitus voices, and thus we were observing these translated tinnitus voices objectively which were NOT ORIGINAL SENSATIONS but were in fact translated content, whereas what was required was to observe original sensations arising at exact epic-centre (TMJ) 'Area-T' [Area-T as in blue half circle on face near ear in picture provided] when tinnitus was active. **Thus, instead of focusing your attention to various tinnitus voices one shall always focus objective observation on 'Area-T', always IGNORING EAR area and tinnitus voices to get**

**resolution of tinnitus issue. NEVER give attention to EAR or tinnitus voices when tinnitus is active, instead put your one pointed objective observation on (TMJ) 'Area-T' as in picture, to calm down the tinnitus.**

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- While **DHAMMA sensations** (mental contents like sensations of anxiety, fear, panic, anger etc.) are eradicated as soon as they arise and are observed objectively, **GROSS sensations** required continuous observation of body part from where sensations arise, but here we use sensation as a path to penetrate and reach the body part that is emitting these sensations and observe that body part and '**exact arising**' of sensation through continuous, objective, and equanimous observation of the body part active with sensations.
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- A **DEFILEMENT** or **IMPURITY** of a body part may be described as, a body part that is emitting sensations (sensation of misery of any kind) due to any reason. For example sensations of anxiety, fear, panic etc. (DHAMMA sensations) are defilements of brain, while sensation of pain, fatigue or blurriness in case of eye, walking posture disabilities, are defilements of GROSS SENSATIONS that exists on body part afflicted with damage of any kind.
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- THUS, in order to correct any body part, we subject that body part to its natural function (seeing, watching TV in case of eyes, hearing audio in case of ears or tinnitus, walking in case of legs, etc.) and when that body part starts to emit sensations [sensations due to any defilement that exists in that body part, for example fatigue and blurriness in case of eye defilement, tinnitus voices in case of TMJ (**Area-T** as in picture) defilement, pain in legs due to any reason etc. ] due to any defilement, we use sensations that arise due to defilement as a path to penetrate and reach body part area that is emitting the GROSS sensation and observe that body area of body part along with '**exact arising**' of sensations thereof, continuously [several hours and all days if required], till the defilement has reduced, mellowed down or disappeared.
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- Such objective observations of defilement in method described above, may be undertaken for **eyelids and eyebrows** while watching TV, or reading, **TMJ area-T** in case of tinnitus voices, **Legs** in case of Pain, **stomach** in case of any stomach issues. Simply bring the body part to required action so that the DEFILEMENT comes up on the surface in the form of SENSATIONS, then simply close your eyes to use arising sensation (sensation of pain, discomfort, fatigue, vibrations etc.) as a path to reach the surface of body part that is emitting these sensations and continue to observe from several minutes to several hours and if required, all days, thus making sure that objective observation of body part and its arising sensations has eradicated the defilement for good.
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- To always follow THE MIDDLE PATH of EQUANIMITY= (Neither Craving nor Aversion): here equanimity means even mindedness based on clear insight that “nothing whatsoever is worth being attached to” It is the instrument by which equanimity may be maintained towards all things and events.
  - A) Equanimity towards all living beings, Equanimity (detachment) ....
  - B) Towards all CONDITIONAL THINGS, Defilements aka sankhara’s (all non-livings things as well as things we get attached to or get involved in)
  - C) Form the habit of naturally being detached
  - D) Have compassion, kindness towards all living beings including animals and trees
- If the nutriment **consciousness** is comprehended, mind-and-matter is thereby comprehended. And if mind-and matter is comprehended, there is, I say, no further work left for the noble disciple to do.” **“And which is comprehension? Any ending of passion [craving or attachment], ending of aversion, ending of delusion (aka indulging in imaginary and unwholesome thoughts). This is called comprehension.”**
- From that contemplation, we can learn “not to recoil from the real and not to be carried away by the unreal.” We can say that “only suffering arises where anything arises and only suffering ceases” ceases. **And another statement of the Master “This only do I teach: suffering and its end.”**
- **Noble eightfold path:** namely, right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, and right collectedness. **The entire path must be travelled with EQUANIMITY without creating any aversion or craving w.r.to each path listed.**
- **5 Mental Hindrances:** These are, Doubt, sensual desires, ill will, restlessness & remorse, sloth and torpor or AGITATION. He who has not abandoned greed, hatred and delusion is a MARA's prisoner, captured in MARA's snares, subject to evil one's will and pleasures.
 

The meditator simply observes objectively whatever happens within the mind, whatever mental phenomenon, whatever Dhamma (mental contents), without becoming upset, he accepts whatever the mind contains at this moment: craving or aversion, sloth and torpor or agitation, guiltiness or sceptical doubts. **And the law of nature is such that by observing them objectively, one automatically eradicates these hindrances.**

When observing mental hindrances (as soon as they arise), the inner vision usually shall be pointed to brain location on top of head. Thus, in an example where one feels agitation due to some thoughts about some person, as soon as one observes and makes a note that ‘agitation has arisen due to some thought’, one also feels effect of agitation on some part of brain and an equanimous and objective observation of that area of brain along with awareness of specific mental hindrance eradicates the hindrance as soon as they arise.

One must be alert to Location of (top of head or brain), towards ARISING OF MENTAL HINDRANCE in case of MIND and location of ARISING OF DHAMMA sensations (usually chest, stomach or legs) and Gross SENSATIONS ANYWHERE ON BODY, and as soon as one observes the mental hindrance or sensation objectively, one eradicates these as per law of nature.
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- The Noble Truth of the Extinction of Suffering is explained by the formula of **Dependent Origination:** DEPENDENT ORIGINATION: Reverse Order of Dependent Origination to explain the Cessation of Suffering:
  - i) Without Ignorance, there are no Volitional Activities (Sankhara / KAMMA)
  - ii) Without Volitional Activities (Sankhara/KAMMA), there is no Consciousness.

- iii) Without Consciousness, there are no Mentality and Matter.
- iv) Without Mind and Matter, there are no Six Sense Bases.
- v) Without the Six Sense Bases, there is no Contact.
- vi) Without Contact, there is no Feeling (sensation).
- vii) Without Feeling (sensation), there is no Craving or aversion.
- viii) Without Craving, there is no Clinging. (CLINGING = “this feeling is conditioned by CRAVING”)
- ix) Without Clinging, there is no Becoming (existence).
- x) Without Becoming, there is no Birth.
- xi) Without Birth, there is no Decay, Death and Suffering.

<http://liberationpark.org/companion.htm>

<http://liberationpark.org/companion.pdf>

This is how the Noble Truth of the Extinction of Suffering is explained by the formula of Dependent Origination. Thus, this vicious circle of misery rolls on. In other words, the origin of each link depends upon the preceding one.

As long as this chain of twelve causal relations operates, the wheel of becoming (*bhava-cakka*) keeps turning, bringing nothing but suffering. Our task is to emerge from the *bhava-cakka* of *dukkha* (*cycle of misery*). Explaining how to do so, the *Buddha* said that when any one of the links of the chain is broken, the wheel of becoming comes to an end, resulting in the cessation of suffering.

How can that be achieved? At which link can the chain be broken? Through deep insight, the *Buddha* discovered that the crucial link is *vedanā* (*SENSATION*). *Vedanā* (*sensation*) is the root cause of *taṇhā* (*craving or attachment*), which gives rise to *dukkha* (*misery*). This is practised by observing with equanimity the arising and passing away of *sensation making sure not to create either craving or aversion or delusionary thoughts in response to sensations*. In this way, by the breaking of one link-*vedanā* (*sensation*), the whole process is shattered and the wheel of repeated existence is completely broken.

When a person fully comprehends the Four Noble Truth, he becomes an Arahant.

<https://www.vridhamma.org/node/2421>

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- KARMA resulted in Consciousness (BEING) = Mind and Matter = Through thoughts (mind) and Contact with 5 sense media (matter) and interaction with phenomenon {aggregates- 5 Khanda's}= feeling or sensation arises, and any craving or aversion towards these sensation may create CLINGING (ATTACHMENT), and ANY CLINGING to either [sensations or thoughts] is the ROOT OF BECOMING i.e. cause of birth of a misery.
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- **Mental phenomenon and Noble truth of cessation of sufferings:**  
Clinging to Khanda's five aggregate is cause of suffering  
Clinging to craving/pleasure is cause of suffering



Cessation of craving/forsaking it /giving it up, so in world of mind and matter this craving shall be eradicated and extinguished. Each stage in 5 aggregates and Thoughts, the craving shall be forsaken, abandoned. Rolling in thoughts of mental contents is pleasurable and this craving may be eradicated and extinguished

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- **5 KHANDA's:** He regards whatever phenomena there that are connected with 5 khanda's aggregates, form, feeling, perceptions, fabrications, & consciousness are void with no-self.
- The Blessed One said, "and which is the burden? 'The five clinging-aggregates,' it should be said. Which five? Form as a clinging-aggregate, feeling as a clinging-aggregate, perception as a clinging-aggregate, fabrications as a clinging-aggregate, and consciousness as a clinging-aggregate: This, monks, is called the burden. "And which is the carrier of the burden? 'The person,' it should be said. This venerable one with such a name, such a clan-name: This is called the carrier of the burden.
- As one keeps cultivating disenchantment with regard to form... feeling... perception... fabrications... consciousness, he comprehends form... feeling... perception... fabrications... consciousness. As he comprehends form... feeling... perception... fabrications... consciousness, he is totally released from form... feeling... perception... fabrications... consciousness. He is totally released from sorrows, Lamentations, pains, distresses, & despairs.
- "Form is like a lump of foam, Feeling like a water bubble; Perception is like a mirage, Volitions like a plantain trunk, And consciousness like an illusion, so explained the Kinsman of the Sun. "Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, and revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated.
- The Blessed One said, "And which are the phenomena to be comprehended? Form is a phenomenon to be comprehended. Feeling... Perception... Fabrications... Consciousness is a phenomenon to be comprehended. These are called phenomena to be comprehended.  
**"And which is comprehension? Any ending of passion [craving or attachment], ending of aversion, ending of delusion** (delusion is to indulge in imaginary and unwholesome thoughts). **This is called comprehension."**
- He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: "This is peace, this is exquisite — the resolution of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; Unbinding.'
- "Even so, monks, whatever isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. And what isn't yours? Form isn't yours... Feeling isn't yours... Perception... Fabrications... Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness."
- **SENSATIONS:** The feeling of sensation is the crucial junction from where one can take two paths going in opposite directions. If one keeps on reacting blindly to pleasant and unpleasant sensations one generates saṅkhāras of craving (lobha) and aversion (dosa): One multiplies misery. But by If one learns to maintain equanimity in

the face of pleasant and unpleasant sensations one starts changing the habit pattern at the deepest level and starts coming out of misery. The sensations are the root.

- For example, when FEAR ARISES there is a sensation of fear that is felt either on chest area or stomach. When one observes this sensation of fear as it arises, one is able to neutralize it thus fear no more exists. Just few observations of sensation of fear as it arises is enough to get rid of the mental defilement's associated with fear. Similar rules apply to other sensations too. All one needs to do is to observe sensations as they arise, equanimously and objectively, being aware that these sensations are 'not mine' and 'are separate entities that arise on or within body', seeing them in isolation, away (detached) from body. Thus although fear is a mental content here, what we are observing is underlying sensation, and watching of sensation is the way to end any misery created by mind
- **sampajanna**- is to know at all-time how to be equanimous to all phenomenon (mental and physical) so as to not cause further birth of misery. The practice is to understand this process. Viññāṇa (**consciousness**) cognises that something has happened. Then saññā (**perception**) evaluates it as good or bad [craving or aversion], and the sensation that results is either pleasant or unpleasant or neutral. Saṅkhāra (defilement aka- mental volitions / reactions) reacts, and bondage, misery starts. These other aggregates overpower viññāṇa. Saṅkhāra (defilement) has become so strong and viññāṇa so weak. As a result, misery and bondage have become so strong.

**The practice is to weaken saṅkhāra (defilement aka mental, verbal or physical reactions in response to sensations) and saññā (perception), and to strengthen viññāṇa (consciousness), as long as saññā functions (process of designating sensations as either good or bad), however feebly, it will produce a reaction, a saṅkhāra. Saññā must be totally eradicated (sensations shall be just observed without designating them as good or bad) to experience the stage of viññāṇa as viññāṇa, thus it can be concluded that Stage of PERCEPTION (evaluating sensation in terms of designating them as either craving or aversion) in 5 khanda's of any phenomenon must be relinquished for a strong consciousness and eradication of sankhara.**

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- ~~~~~Example of sampajanna ~~~~~
- **Gross sensation of Itching, 12 dependent links,**
- **Birth of a misery in the cognised form of volitional act of scratching:**
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- **Conscious** signals that something has happened. (**Itching**)
- If there is conscious there is a **mind** and matter (**body**)
- If there is mind and matter (body), there are **6 sense media**
- If there are 6 sense media, there is a **contact** of senses with objects
- For every contact there is a **sensation** (itching in this case)
- If there is a sensations there is PERCEPTION of either craving or aversion towards the sensation.
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- If there is PERCEPTION of either craving or aversion, there arises **CLINGING** aka wallowing in that sensation based on perception of craving or aversion

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- If there is CLINGING then there is a **BECOMING** i.e. Volitional physical Act in the form of Scratching
- If there is a **VOLITIONAL ACT** then there is **BIRTH OF A MISERY** or a **continuation of a misery in the form of volitional physical act** of scratching which is **cognised** by conscious
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- Thus, as per '**4 NOBLE TRUTHS**', the knowledge that **ITCHING** is a **MISERY** and any **arising of either craving or aversion and VOLITIONAL ACT** w.r.to misery shall be avoided or abandoned by observing the gross sensation of itching and its exact arising at the body part area **with the knowledge that all Sensations are IMPERMANENT** and **with the WISDOM that a VOLITIONAL ACT of scratching as per '12 dependent links' as above will result in BECOMING** or continuance of existence of misery.
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- Thus, an **objective and equanimous observation** of gross sensation of itching shall be done at their '**EXACT ARISING at body part area**', making sure **all ARISING OF SUCH SENSATIONS are observed without missing single such sensation** at their exact arising at body part area, till the sensation has weakened is the path to eradicating it.
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- -----End, **Example of sampajanna** -----
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- **GENERIC VIPASSANA SOLUTION FOR ALL GROSS SENSATIONS [20-04-2020]**
- **Including any neurological issues like Migraine, Tinnitus etc.**
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- **"Touch of AIR"**, on any part of body part is a **SENSATION. Thus**, when we objectively observe '**CONTINUOUS touch of AIR**' on a body part for several minutes or several hours or days, depending upon severity of misery or defect w.r.to that body part, we eradicate the sensation or mellow it down and thus resolve the misery.
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- **Sensation watch** aka "**TOUCH of breathe or AIR**" observed on contact point of nose tips or upper lip selected for observation is a **training in VIPASSANA** to make you understand that this sensation is the only sensation a SADHAK must attend to or observe objectively at contact points or on any other part of body, ignoring or abandoning all other sensations as soon as they arise to alleviate the misery. **Also, objective observation of body part at exact arising of sensation may be undertaken to eradicate the defilement from the root, but that is explained later in this blog.** For now the primary focus for observation shall be "**SENSATION OF TOUCH OF AIR**", ignoring or abandoning all other sensations, as soon as they arise. You must prevail observing **TOUCH OF AIR AS PRIMARY SENSATION** on any part of body or at contact points of upper lip or nose tips.

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- The GROSS sensations (pain, itch, cut, etc.) that arise due to contact are not ‘mine’, do not belong to us, so letting go of gross sensations is the right thing to do. The gross sensations arise to make us **wallow** in them, thus suffer misery for active duration of sensations, and **how do we wallow in sensations? By attending to sensations**, giving them continuous attention, **feeling them, clinging** to them, taking them as ‘mine’ as if they belong to us and we shall suffer with them (sensations). **What is the right way to respond to these gross sensations?** Sadhaks shall know that **ONLY SENSATION that shall be attended to is “TOUCH OF AIR”** and **all other sensations shall be let go or abandoned** and any clinging to them shall be avoided. Thus, sadhaks **shall NOT CLING** to gross sensations, **shall not wallow** in sensations, instead shall **turn mind away to ‘TOUCH OF AIR’** either on upper lip, or nose tips, or anywhere on body where ‘SENSATION OF TOUCH OF AIR’ can be felt. Sadhak can in some cases, **START SPEED RUNNING FAN** and observe and **ATTEND** to ‘touch of air’ on every part of body thus ignoring and letting go of every other gross sensations to alleviate misery to an extent. **Sadhak MUST PREVAIL in letting go of every gross sensations AS SOON AS THEY ARISE and instead ATTEND TO ‘touch of air’ on upper lip or nose tip or any part of body where available. For a SADHAK no gross sensation is worth attending to, only sensation he attend is ‘touch of air’, where ever available on any part of body.**
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  - **Also, in the case where the gross sensations ARE ALIVE and active due to recent incident on body part area (cut, pain due to hurt etc.), or in the case where gross sensations must be eradicated from the root**, sadhak may attend to objective observation of body part area that is emitting these sensations at their exact arising to alleviate the misery. But if objective observation is not possible due to severe condition of arising sensations, in that case objective observation of ‘touch of air’ may be undertaken on same body part area where these sensations are arising, and in that case, sadhak must prevail on observing and attending to ‘**touch of air**’ as **primary sensation** that shall override on top of the original sensation underneath. Sadhak may also chose to objectively observe and attend to ‘touch of air’ on other part of body to let go of sensations of misery if observing of ‘touch of air’ at affected body part is not possible due to any reason.
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  - **+ (Why “Touch of Air” ?)**
  - **In an example where there is a hurt due to burn** on a part of a body, the natural reaction of us is to blow air over the burnt area of body part. Now as you would have noticed, as long as **AIR BLOW** prevails on burns part, you feel better but as soon as you stop the air blow the original sensation of burn is back. What is happening here is that touch of air takes over the original burn sensation for a while.
  - Now there are two ways to handle this situation. In first case, one continues to objectively observe sensations of burn from the body part area that is emitting these sensations of burn at their exact arising. But in that case you must continue to suffer burn sensations as they arise while continuing to maintain equanimity, or the second alternative is to start the running FAN and blow air to burn area and thus observing ‘**touch of air on burn area maintaining absolute equanimity**’, till the time sensation of burn has alleviated.

- The idea in both case is to reach the spot of body part which is undergoing change with arising and passing of sensations at atomic level due to defilement or burn in this case. When we do objective and equanimous observation of a body part at the exact arising of sensations or defilement, then we help that body part recover from sensations or misery as per the case.
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- **‘Touch of air ‘is a generic sensation observation method which overrides any existing sensations,** and thus we observe and cover every area of affected body part by observing touch of air. This method also helps alleviate misery to some extent, however since sensation arise on account of a defect or any pre-existing conditions or due to **‘conditional arising or sankhara’**, it is required to observe body part where exact arising of these specific sensation take place during exact arising of these specific sensations, for example sensations of cut, pain, itch are specific sensations that arise on account of some external reason, and thus it becomes important to use these sensations as a path to reach their exact arising and observe the exact location of body part that emits them in real time.
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- We do this with help of a **running FAN Air**, which is directed to the body part being objectively observed to correct itself of arising sensations of pain, itch, any neurological activity on body part etc. Even body part with **NO SENSATIONS** or neutral sensations are also observed for touch of air.
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- Also in the case where arising sensations are within body and cannot be exposed to continuous touch of air, in that case we shall use our inner vision to look at body part that is emitting these sensations and in that case we use arising sensations as a path to reach the body part area where **“exact arising of sensation thereof”** is taking place, and observe that body part area objectively to eradicate the sensations or mellow them down.
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- Similarly, if there already are real time sensations arising on account of some defect or hurt or medical issue or any external issue like cut, itch etc., then in that case one may use these real time, arising sensations as a path to reach ‘exact arising location on body part’ and observe that part of body which is emitting these sensations objectively. Alternatively ‘touch of air’ is observed at the same spot of ‘exact arising of sensations’ to alleviate the misery.
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- Thus, for example in case of a **Migraine** (part of head/brain that is emitting sensations of pain or neuronal activity in any form) or in case of **Tinnitus**, [entire ear, and face area connected near to ear (**TMJ Area-T** as in picture provided) that is emitting sensations of vibrations or fireworks or neuronal activity in any form, along with ear canal], ARE **EXPOSED TO CONTINUOUS TOUCH OF AIR with help of running FAN**, and then one is required to **‘objectively observe touch of air’** on body part affected by sensation (sensation of pain or neuronal activity in form electrical bursts or fireworks, or any other sensation etc. ), even those areas where there is NO SENSATION or neutral sensations are included for touch of air observation.
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- **One must prevail in observing ‘touch of air’ on body part being corrected, using existing sensations of misery only as path to reach their exact arising,**

making sure that eventually only touch of air is visible as a primary sensation to the person doing objective observation. This when done several times as per the need and severity of sensations, will eradicate or mellow down misery /sensation of any kind.

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- **PS:**
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- Sensation are designed to take you into realm or world of misery so that you can wallow in them (sensations) and suffer; instead you shall objectively observe the body part that is emitting these sensations using sensations as a path to reach the 'body part area of exact arising of these sensations';
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- Thus, ignoring sensations but instead watching body part area that is emitting these sensations is the way to eradicate or mellow them down.
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- So next time you have pain or bite or itching just use the emitting sensation as a path to reach the body part area which is emitting these sensations. Now, just observe the body part area ignoring the sensations while doing so. This way, objectively observe every area of body part that is emitting these sensations. Or just observe 'touch of air' anywhere on body, letting go or abandoning the sensation of misery.
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- **SPEECH:** "Monks some might speak to you using speech that is timely or untimely; monks, some might speak to you according to truth or falsely; monks, some might speak to you gently or harshly; monks, some might speak to you with a good motive or with a harmful motive; monks, some might speak to you with a loving heart or with hostility. **On all occasions, monks, you should train yourselves thus:** 'Neither shall our minds be affected by this, nor for this matter shall we give vent to evil words, but we shall remain full of concern and pity, with a mind of love, and we shall not give in to hatred. On the contrary, we shall live projecting thoughts of universal love to that very person, making him as well as the whole world the object of our thoughts of universal love — thoughts that have grown great, exalted and measureless. We shall dwell radiating these thoughts which are void of hostility and ill will.' It is in this way, monks, that you should train yourselves."
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- **Vipassana Meditation is not a game of pleasure and pain.** Every time you feel an unpleasant sensation and react with aversion, simultaneously if every time you feel a pleasant sensation and react with craving. So Vipassana Meditation will not help you. If you keep on understanding and keep trying to change the old habits pattern and can stop reaction of Craving or aversion. Then you have started coming out of your prison and you are bound to progress ahead on the path Dhamma. Otherwise you will always be miserable and will feel unhappiness in the mind !— Buddha
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- **Vipassana in summary:** Sit 1 hour every day with a tranquil mind and after breathe watch meditation of ANAPANA, and Sensation watch meditation on upper lip or nose tip, when one starts to get vibrations or sensations on upper lip area and once that happens, one

starts to scan body from top (head) to bottom (feet) and observe flow of any sensations on each part of body, objectively and with equanimity. This process releases oneself from defilements of past accumulation.

*Vipassana: Move your attention systematically from head to feet and from feet to head, observing in order each and every part of the body by feeling all the sensations that you come across. Observe objectively; that is, remain equanimous with all the sensations that you experience, whether pleasant, unpleasant or neutral, by appreciating their impermanent nature. Keep your attention moving, never stay for more than a few minutes at any one place. Do not allow the practice to become mechanical. Work in different ways according to the type of sensations you experience. Areas of the body having different gross sensations should be observed separately by moving the attention part by part. Symmetrical parts, such as both arms and both legs, having similar subtle sensations, may be observed together simultaneously. If you experience subtle sensations throughout the physical structure, you may at times sweep the entire body and then again work part by part.*

**My Note:** defilements (sankhara) are nothing but **SENSE IMPRESSIONS** or reactions towards sensations stored inside body --- so you have all reactions towards sensations stored in body since childhood till now....meaning all reactions you gave to sensations (anxiety, panic, itching, pain are example of sensations). So now, if you give new reactions of **EQUANIMITY** or **NO REACTION** to sensation as they arise again, then you get released from those sensations as now they are programmed to give no reaction. That is the crux of vipassana, to release from old incorrect habit of reaction to new no-reaction to those sensations or being equanimous to them

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- **Freedom from Grasping:** A prominent method for developing freedom from grasping takes the five aggregates [affected by] clinging as its object. Even the former Buddha Vipassi reached awakening by contemplating the rise and fall of the five aggregates [affected by] clinging. The potential of this practice lies in its tendency directly to undermine all clinging to a sense of 'I' or mine. Once the sense of an 'I' or mine, that lurks behind the five aggregates [affected by] clinging has been fully understood and abandoned, they stand, as it were, with their root cut off. **This root is none other than desire [craving, attachment] for them.** In short, one who grasps [CLINGS} is thereby bound by MARA. Due to grasping at a world that is but the product of the six senses, one becomes subject to affliction. Such grasping is the condition for becoming (birth of misery) and thus for the perpetuation of dukkha. Only those who realize that grasping is fearful will reach liberation through not clinging, To reach the destruction of all clinging requires letting go even of the most sublime type of experience, such as the attainment of neither-perception-nor-non-perception, Hence practising mindfully one should dwell free from any dependencies and from clinging to anything in the world. In fact, the total absence of clinging and grasping is the final goal (NIBBANA) itself.

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- **RIGHT VIEW:** Other discourses indicate that to see the impermanent nature of the five aggregates (SN III 51), or of the six senses (mind and matter) and their objects constitutes **right view**. A similar perspective on **right view** which reckons the abandoning of craving and delight in regard to the six sense-spheres (mind and matter), and in regard to the feelings that arise in dependence on them, as constituting **right view**. The most frequent formulation of **right view** found in the discourses speaks simply of insight into the four noble truths: "knowledge of dukkha, its arising, its cessation and the path leading to its cessation – **this is right view**". Now what does right view by way of the four noble truths amount to? In practical terms, it amounts to identifying any form of attachment (craving) as a cause for the arising of dukkha (misery). This requires monitoring one's mental condition as continuously as possible. **The guiding principle for such monitoring is the simple question:** 'does this lead to dukkha (misery).?', or: 'does this lead to freedom from dukkha (misery).?' Or in other words, **am I maintaining enough equanimity towards all phenomenon and thoughts, so as to not create either craving or aversion to them?**
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- **Volitional Formations / Sankhara (conditioned phenomena):** All sankharas are impermanent and unsatisfactory, while all dhammas (Mental contents) are not self. The term sankhara can cover all five aggregates. In reply to a challenge by MARA, he points out that his notion of a (substantial) 'being' is utterly mistaken, since in reality there is just a heap of sankharas (aggregates / 5 khandas). This passage uses the term sankhara to represent what is seen, heard, sensed or cognised. The passive mode of the term sankharas in its general usage stands for all **conditioned phenomena**. **Thus, all sankharas are impermanent and unsatisfactory, while all dhammas are not self.** This is the way things are, the pattern inherent in them.
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- **'Bhava'? saṃsāra'(existence, round of rebirth):** When we examine each of the twelve links of the Law of Dependent Origination, we see that when any of the six sense organs comes in contact with its object then sensations arise, pleasant or unpleasant. Up to this stage no karma is performed. The craving that arises immediately following this gives rise to a new cycle of kamma. When the craving becomes intense, it becomes upādāna which is rendered into English as grasping or attachment. At this stage one is compelled to perform actions: physical, vocal or mental. These actions are called kamma bhava or simply bhava (becoming i.e. Cause of rebirth). The kamma that we perform because of our craving and grasping creates a saṅkhāra (conditioning) which gives rise to the cycle of birth and death. "Whatever I am now is the result of my past kamma. Thus my kamma is my bhava."
- Every one of us is entangled in the fetters (chain or clinging) created by our own actions. Indeed this bhava sāgara is so vast and deep that it is difficult to see its end. It is in fact fathomless. Everybody's bhava is determined, is caused by one's kamma. An insect born in a cesspit moves restlessly about in it and dies after some time. The infinite numbers of suns, moons, stars and the earth and sky have no meaning for this insect. They do not matter at all to it. Its bhava is confined to the cesspit. In the same way everybody's bhava is determined by his or her kamma.
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- **HOW TO EXIT BHAVA SAMSARA:** <https://www.vridhamma.org/node/2421>
- The bhava that we have created is the cause of our birth, and birth is necessarily followed by old age, death, sorrow and lamentation, and many kinds of ailments, suffering and disease. This is the Law of Dependent Origination. If taṇhā (craving) which follows



vedanā (sensation) is eradicated, then upādāna (grasping) and bhava, or kamma-bhava (becoming), will automatically cease to be. For one who no longer creates any bhava for himself, his actions are like burnt seeds not capable of sprouting. One who has rooted out craving and ignorance from the mind has become an Arahāt, and his or her actions do not bear any fruit. As a consequence, one does not create any bhava (future life) for oneself. So there will be no new birth, no old age, no death, no sorrow and lamentation, and no disease. All are transcended. This is the state of Nibbāna.

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- **Insight / Vipassana:** Comprehensive insight into impermanence lead on to insight into un-satisfactoriness and not-self or emptiness of phenomenon. The progress of insight requires viewing what is impermanent as unsatisfactory, the same teaching then continues by inquiring if it is appropriate to regard what is impermanent, unsatisfactory and subject to change as "this is mine, this I am, this is my self". The inevitable conclusion is that this would indeed be inappropriate.

Another quality associated with the same term is the ability to remain in the present moment. The theme of keeping to the present moment is taken up in a set of verses on how to best spend an "auspicious night", bhaddēkaratta. According to these verses, one should not go after the past, nor yearn for the future. Instead, spending one's time in a truly auspicious manner takes place when one sees with insight phenomena as and when they manifest in the present moment.

**Contemplation of phenomena (dhammas) covers the following topics:**

- the five hindrances,
- the five aggregates [affected by] clinging,
- the six sense-spheres,
- the seven awakening factors,
- the four noble truths.

The actual tasks required for true insight into the four noble truths, [**the four noble truths: "knowledge of dukkha (misery), its arising, its cessation and the path leading to its cessation – this is right view"**] indicating that the first truth needs to be fully understood, the second to be abandoned, the third to be realized and the fourth to be developed (SN V 422; see also SN V 436). Similarly other discourses that take up the same four activities indicate that what needs to be fully understood are the five aggregates [affected by] clinging, what needs to be abandoned are ignorance and craving for existence, what needs to be realized are knowledge and liberation, and what needs to be developed are tranquillity and insight. This is indeed the gist of the practice.

Detached progress instead leads to a maturing of the penetrative experience of the continuous arising and passing away of all aspects of body and mind. This eventually culminates in an experience of total dissolution, wherein the disappearance aspect of all phenomena becomes particularly prominent.

**"One who meditates continuously, endowed with subtle view and insight, delighting in the destruction of clinging, him they call 'a true person'"**

- **Concentration / Samadhi:** Samadhi that leads to mindfulness and clear comprehension by contemplating the arising and passing away of feelings, perceptions, and thoughts; and samadhi that leads to the destruction of the influxes by contemplating the arising and passing away of the five aggregates. Out of the various bodily activities to be conducted with mindfulness, **the walking posture is particularly capable of leading to a stable form of concentration**

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- **Letting go / Vossagga:** The path to liberation from its outset to its final completion, namely the need to quite literally "let go" of any clinging whatsoever. In this context, giving up is preceded by contemplation of impermanence, fading away and cessation (MN III 83). A similar series of progressive steps in the development of insight can, on being applied to feelings in general, lead to freedom from clinging to anything in the world and hence to liberation.  
In relation to pleasant feelings, such giving up will lead to overcoming the underlying tendency to lust. In relation to painful feelings, giving up will result in overcoming the underlying tendency to irritation, and in relation to neutral feelings in overcoming the underlying tendency to ignorance (SN IV 211). Hence whatever feelings are experienced, the task is to contemplate their impermanence and eventually give up all involvement with and attachment to them. Not only in relation to feelings, but anything in the world of experience is best faced with an attitude of giving up. It was through such giving up of craving and of any sense of 'I' and 'mine' that the Buddha reached supreme awakening
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- **PENETRATION OF SENSATION EXPLAINED (how and what to observe):**
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- All compounded things or conditional arising's or sankhara or defilements as they are called, are all IMPERMANENT, they arise, persist and cease. SANKHARA or DEFILEMENTS bring along with them SENSATIONS, and soon As soon as SENSATIONS ARISE, they are ERADICATED by equanimous and objective observation to them.
- You shall **CULTIVATE SKILL** to see sensation as 'separate entity', 'isolated', 'not mine', 'detached from body', seeing them just like bubbles as they arise and they are impermanent and unsatisfactory in nature. As per law of nature they ARISE, PERSIST and CEASE. Sensations always arise on SURFACE of body, within or outside. Objective observation of sensations is a path that is followed to eradicate or mellow them.
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- Now, DHAMMA sensations like fear, anger, anxiety etc. are easy to eradicate, you just have to be alert enough to catch them as soon as they arise and you SIMPLY observe them detached, seeing them as isolated entity, just as some bubbles arise, and as one observes them objectively for few seconds to few minutes as the case may be, they become weak and cease. Being aware of LOCATION of sensation may NOT be important in case of dhamma sensations or mental contents (anxiety, panic, fear etc.), LOCATION of sensation is important in case of GROSS SENSATION's like pain, itch, bite etc. as we penetrate to observe subtle sensations in that case.
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- Same applies to GROSS sensations, as they ARISE on SURFACE OF BODY PART outside or within. There are various types of sensations (itching, pain, hunger, thirst, sensual, etc.) but they all have one ROOT in common. That, behind every sensations of any type whatever the case may be, THERE EXIST SUBTLE VIBRATION. We therefore SIMPLY observe these subtle vibrations or atomic part of skin or body exactly from where these sensations arise.
- So as soon as the gross sensation arise one can go beyond the sensation and look for its MANIFESTATION (birth) exactly from which part of body part they are arising.

When one looks objectively at that part of body from where the sensation is arising, one is able to eradicate or weaken the sensation immediately as we are observing the ROOT of the sensation exactly at the place where it is arising.

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- In doing so, sensation is used only as INDIRECT method to locate surface of skin to be observed for arising of that sensation. In reality these are nothing but subtle vibrations that are right now ALIVE on body part due to arising of sensation on that part of skin or body. Thus, we do not observe sensation here but penetrate it to observe the exact location of surface of body from where they are arising. In reality there exists subtle vibrations on the area of body part from where these sensations are arising and as one watches these subtle vibrations objectively and equanimously, one is able to ERADICATE DEEPEST SANKHARA or DEFILEMENTS.
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- Thus in the case of itching, one notices SEVERAL itching sensations that come out of 2-3 INCH area of body part affected and all one has to do is to start observing exactly the place or surface of skin from where itching is arising, and as soon as that area is calmed down, you then go to next sensation on surface of skin where itching persists and repeat the observation of skin surface as above, until all such itching locations are observed equanimously.
- Thus, we do not observe itching sensation here, but penetrate it to observe the exact location of surface of body from where they are arising. In reality there exists subtle vibrations on the area of body part from where these sensations are arising and as one watches these subtle vibrations objectively and equanimously, one is able to ERADICATE DEEPEST SANKHARA or DEFILEMENTS.
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- But if you have already performed the volitional act of SCRATCHING the surface of skin, there again exists live subtle vibrations on account of this volitional act, and so again performing same repetitive and objective observation of area of skin or body part affected by volitional act of scratching one is able to eradicate potential defilements for good. One must cover entire area of body part affected by sensation or volitional act
- **THUS, IN GENERAL,** for any sensation of any type, all one has to do is to penetrate them to reach the exact atomic location of body part or skin surface from where they are arising and are manifest, and simply observe that atomic location of body part objectively and equanimously to eradicate the sankhara or defilement associated with that sensation.
- **NOTE: Volitional means** voluntary, or done by an act of will. It refers to something intentional, premeditated, deliberate, and conscious.
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- **TRUTH OF IMPERMANENCE / SENSATIONS (23-Oct-2019)**
- **The 1st 10 days course attended by me:**  
The Vipassana Meditation which started on **Jul 27, 2017 @ 4:30am** ended on **6th august @6:30am.** @ (Pagoda Gorai Borivali)  
**During 10 Days course of VIPASSANA we are instructed to be AWARE OF ANICCA or IMPERMANENCE 24/7. This essentially means that we shall be aware of SENSATIONS all the time.**

- **Types of Sensations:**

Sensations are of three kinds:

(1)Organic sensations [INTERNAL] (DHAMMA SENSATIONS in Vipassana)  
e.g., sensations of fear, anxiety, comfort or discomfort, Organic sensations have the following characteristics. They have no special sense-organs. They are not produced by external stimuli.

(2) Sense organ sensations (SENSATIONS due to CONTACT of sense organs with outside objects, perception or clinging of either CRAVING or AVERSION resulting in volitions), and

(3) Motor or kinaesthetic sensations (BODY SENSATIONS in Vipassana).

Motor / Gross sensations are produced by the strain in the muscles, tendons and joints.

**\*\*Gross sensations are those which have become heavy and are visible easily due to long time existence. All gross sensations must be penetrated to observe subtle vibrations that exist under gross sensations \*\***

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- **EACH SENSATION has to be handled in a specific way:**

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- **\*\* ALL SENSATIONS REQUIRE OBJECTIVE AND EQUANIMOUS OBSERVATION, some for few seconds while other from few minutes to few hours, if the sensations are long persisting then they must be penetrated to observe subtle vibrations that exist behind gross sensations \*\***

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- You shall **CULTIVATE SKILL** to see sensation as 'separate entity', 'isolated', 'not mine', 'detached from body', seeing them just like bubbles as they arise and they are impermanent and unsatisfactory in nature. As per law of nature they ARISE, PERSIST and CEASE. Sensations always arise on SURFACE of body, within or outside. Objective observation of sensations is a path that is followed to eradicate or mellow them.

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- **DHAMMA sensations (INTERNAL);** are just observed as they arise and that is sufficient to eradicate them. The observation may last from few seconds to a minute. Thus in an example where one notices FEAR ARISE, and as soon as one looks objectively at sensation of fear that is affecting chest or stomach as the case may be, the fear just disappears. So although the fear is a mental content here we try to look at location of body part that is affected by fear (mostly chest or stomach).

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- **SENSE ORGAN SENSATIONS;** i.e. Sensations that are result of 6 sense organs and their contact with outside object. These SENSATION make us perform a VOLITIONAL act in the form of mental, verbal or physical act and are affected by either CRAVING or AVERSION. Here as soon as UNDERLYING CRAVING is observed equanimously, one is free from sensation. Once the perception of CRAVING behind the sensation is understood the root is cut off and sensation lies there open and naked without any effect and thus disappears.

Thus, in an example of ITCHING, ""the CRAVING TO scratch the surface of skin is identified as the root cause"", and as soon as one observes that CRAVING, that is flowing from body part affected by sensual sensation for few seconds to a minute, the sensations mellows down and disappears. In case of long persisting sensations one may penetrating them to observe subtle sensation to eradicate the effect.

**Please NOTE that,** here we did not observe the actual sensation, **but instead we**

**observed the underlying CRAVING (INTENSITY as an object of meditation )** that was expecting a **VOLITIONAL ACT** of scratching emanating from location of sensation of itching.

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- **BODY SENSATIONS:**; or sensations that are produced by the strain in the muscles, tendons and joints, cuts, prolonged pain, mosquito bites, itching, these sensation have a **PROLONGED EFFECT ON BODY PART** due to either **HURT** or **MEDICAL CONDITION**, and such **THEY MAY REQUIRE PROLONGED AND PENETRATIVE, OBJECTIVE AND EQUANIMOUS OBSERVATION** without creating any craving or aversion during this time in response to sensation that is troubling us. **In case of long persisting sensations one may penetrating them to observe subtle sensation to eradicate the effect.**
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- [http://dhammadownloads.com.au/A\\_Meditators\\_Handbook.pdf](http://dhammadownloads.com.au/A_Meditators_Handbook.pdf)
- **More teaching on how to handle SENSATIONS and conditioned phenomenon:**
- However, if one generates anicca-vijjā [vijjā i.e. wisdom] (the wisdom of impermanence from moment to moment) in response to vedanā, there is no avijjā (avijjā, i.e. ignorance)—**the whole Chain of Conditioning Arising is broken in the ‘PRESENT MOMENT’**. Thus one comes out of the cycle of birth and death **by striking at the root of the problem by working with the sensations; at the point in the chain where taṇhā (craving or sensation) is generated**. By generating understanding of the impermanent nature of sensations, one generates paññā (wisdom) in response to vedanā. When one observes sensations in this manner, one starts coming out of ignorance, coming out of suffering. A true follower of the Buddha, with concentration, awareness and constant thorough understanding of impermanence, knows with wisdom the sensations, their arising, their cessation and the path leading to their end.
- While **DHAMMA sensations** (mental contents like sensations of anxiety, fear, panic, anger etc.) are eradicated as soon as they arise and are observed objectively, **GROSS sensations that arise on body**, require continuous observation of exact body part area from where sensations arise, but here we use sensation as a path to penetrate and reach the body part area that is emitting these sensations and observe that body part area and **‘exact arising’** of sensation through continuous, objective, and equanimous observation of the body part active with sensations.
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- Thus, for example when GROSS sensation of pain of itching starts, one must penetrate the sensation and reach the area of skin or body part from where these sensations arise and thus objectively observing them at root of exact arising, one eradicates them or weaken them, and all such objective observation are continuous and equanimous, till the time sensations have weakened or stopped.
- 
- A prominent method for developing freedom from grasping (clinging) takes the five aggregates [affected by] clinging as its object. This mode of contemplation focuses on their impermanent nature in particular, that is on their arising and passing away. First PERCEPTION OF 'SELF' or 'I' is removed, thus meditator knows that what causes suffering cannot belong to mine or myself. Once the sense of an 'I' that lurks behind the five aggregates [affected by] clinging has been fully understood and abandoned, they stand, as it were, with their root cut off. This root is none other than desire for

them. Especially wise attention directed to the impermanent nature of the five aggregates [affected by] clinging has a considerable potential of leading to the destruction of lust and therewith to liberation. It goes without saying that a similar outcome can also be attained if wise attention is directed to the impermanent nature of the senses or their objects. Besides awareness of impermanence, the range of wise attention also comprises giving attention to the five aggregates [affected by] clinging as something that is unsatisfactory, a disease, a tumour, a dart, a misery, an affliction, alien, disintegrating, empty and not-self. This series of qualifications builds on a foundation in awareness of impermanence and then leads on to the other two characteristics – un-satisfactoriness and not-self – described from a series of related angles.

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- Thus, as the practice suggests, when noticing arising (manifestation) of feeling, one must see it as IMPERMANENT to an extent that there is manifestation of dissolution of that feeling, one must see it as UNSATISFACTORY to an extent that there is manifestation of fear towards feeling, and as NO-SELF to an extent that there is manifestation of void-ness. All sankharas are impermanent and unsatisfactory, while all dhammas are not self. Comprehensive insight into impermanence lead on to insight into un-satisfactoriness and not-self or emptiness of phenomenon. The MEDITATOR shall consider wisely that BOTH FEELING AND REFLECTION are mere SHADOWS and are DELUSION just like past memories they are unsubstantial, unsatisfactory and impermanent with no-self.
- 
- Sensations can be pleasant or unpleasant, but the key is to recognize that they are impermanent; they will eventually pass. The habit pattern of the mind is to react to pleasant sensations with craving, and unpleasant sensations with aversion. The key is to understand that sensations cause reactions. Learn to observe these sensations, and not react, because these sensations are impermanent and will eventually pass. This process of observation without reaction is referred to as developing equanimity.
- ++++++(DAILY VIPASSANA PRACTICE)++++++
- A VIPASSANA SADHAK will always observe touch of air on upper lip while walking, sitting or in all free times.
- FOR A VIPASSANA SADHAK the only truth is, ""LIVING IN PRESENT MOMENT"" by consistently observing TOUCH OF BREATHE (every inhale), on upper lip, abandoning thoughts as DELUSION and LETTING GO of any attachment or aversion to all phenomenon (interactions through sense impressions).
- 
- A VIPASSANA SADHAK is ever watchful, every moment of interaction, so as to NOT CREATE ANY CRAVING (attachment) or aversion (resentment) towards phenomenon [interactions with people or outside objects] or create DELUSION (clinging towards thoughts), by following LAWS OF EQUANIMITY AND OBJECTIVE OBSERVATION. In doing so, the SADHAK remains DETACHED to all PHENOMENON and abandons the CLINGING towards unwholesome thoughts through the knowledge that ALL PHENOMENON and THOUGHTS are IMPERMANENT, UN-SATISFACTORY, and have no-self.
- 
- A SADHAK, is always aware of 5 Mental Hindrances, as soon as one of them arises, and the law of nature is such that by simply observing them objectively, one automatically eradicates these hindrances.

- A SADHAK is 24/7 AWARE of SENSATIONS as they arise on any part of body outside, or within, and simply observes them objectively, knows that all sensations are impermanent, and they arise, persist for a while and cease. Thus, sadhak by observing 24/7, IMPERMANENT NATURE OF SENSATIONS, CULTIVATES the understanding of laws of impermanence.
- A SADHAK, sitting with closed eyes, daily (morning and nights), follows ANAPANA meditation, for 5 Minutes, “**observes every breathe**” that touches or passes through upper lip, then for next 5 minutes, observes SENSATION, by “**OBSERVING TOUCH of every breathe going In and touching on upper lip**” (in **sensation watch**, breathe is ignored and only TOUCH of AIR/breathe “going IN” is observed on upper lip), **followed by 20-40 minutes of WHOLE BODY SCAN** as taught in vipassana course,
- ++++++
- =====
- In case of any defect or defilement one must undertake objective observation for gross or subtle vibrations that come out in form of sensations on surface of body part affected by defilement or defect. Subtle vibrations can only be observed after mind is completely tranquil and @peace after consistent anapana meditation.
- 
- All body scans or sensation observations must end with anapana meditation of breathe watch or sensation watching aka touch of breathe @lining of upper lip or both oval shaped nose tips for at least 5-10 minutes. This will bring mind back to present moment. Also ‘**objective and equanimous observation of rise and fall of CHEST**’ for around 3-5 minutes helps bring mind to present moment. Such observation of chest may be undertaken at end of every meditation or vipassana body scan.
- 
- Also ‘**objective and equanimous observation of rise and fall of CHEST**’ for around 3-5 minutes helps bring mind to ‘present moment’. Such **objective observation** of chest may be undertaken few times a day OR at end of every meditation or vipassana body scan.
- 
- just like, when the doorbell rings and you open the door and look@ person, similarly look@ all sensations as outsiders detached, always know that these sensations are the outsiders and come to you to cause misery and hence show no emotional reactions to them, just observe them objectively and equanimously, treating them (sensations) as outsiders and ‘**NOT MINE**’.

The **ROOT CAUSE of all sensations** lies under false notion that they belong to us and are part of us or ‘mine’. Once this root of “**NOT MINE**” is understood and broken, the sensations will remain there naked without any essence and then you will observe them just as you would observe an entity or a person you are not interested in, thus they disappear as you observe them equanimously as they arise, persist for a while and fade away after some time.

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## GENERIC VIPASSANA SOLUTION FOR ALL GROSS SENSATIONS [20-04-2020]

Including any neurological issues like Migraine, Tinnitus etc.

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“**Touch of AIR**”, on any part of body part is a **SENSATION**. **Thus**, when we objectively observe ‘CONTINUOUS touch of AIR’ on a body part for several minutes or several hours or days, depending upon severity of misery or defect w.r.to that body part, we eradicate the sensation or mellow it down and thus resolve the misery.

**Sensation watch** aka “TOUCH of breathe or AIR” observed on contact point of nose tips or upper lip selected for observation is a **training in VIPASSANA** to make you understand that this sensation is the only sensation a SADHAK must attend to or observe objectively at contact points or on any other part of body, ignoring or abandoning all other sensations as soon as they arise to alleviate the misery. **Also, objective observation of body part at exact arising of sensation may be undertaken to eradicate the defilement from the root, but that is explained later in this blog.** For now the primary focus for observation shall be “**SENSATION OF TOUCH OF AIR**”, ignoring or abandoning all other sensations, as soon as they arise. You must prevail observing **TOUCH OF AIR AS PRIMARY SENSATION** on any part of body or at contact points of upper lip or nose tips.

The GROSS sensations (pain, itch, cut, etc.) that arise due to contact are not ‘mine’, do not belong to us, so letting go of gross sensations is the right thing to do. The gross sensations arise to make us **wallow** in them, thus suffer misery for active duration of sensations, and **how do we wallow in sensations? By attending to sensations**, giving them continuous attention, **feeling them, clinging** to them, taking them as ‘mine’ as if they belong to us and we shall suffer with them (sensations). **What is the right way to respond to these gross sensations?** Sadhaks shall know that **ONLY SENSATION that shall be attended to is “TOUCH OF AIR”** and **all other sensations shall be let go or abandoned** and any clinging to them shall be avoided. Thus, sadhaks **shall NOT CLING** to gross sensations, **shall not wallow** in sensations, instead shall **turn mind away to ‘TOUCH OF AIR’** either on upper lip, or nose tips, or anywhere on body where ‘SENSATION OF TOUCH OF AIR’ can be felt. Sadhak can in some cases, **START SPEED RUNNING FAN** and observe and **ATTEND** to ‘touch of air’ on every part of body thus ignoring and letting go of every other gross sensations to alleviate misery to an extent. **Sadhak MUST PREVAIL in letting go of every gross sensations AS SOON AS THEY ARISE and instead ATTEND TO ‘touch of air’ on upper lip or nose tip or any part of body where available. For a SADHAK no gross sensation is worth attending to, only sensation he attend is ‘touch of air’, where ever available on any part of body.**

**Also, in the case where the gross sensations ARE ALIVE and active due to recent incident on body part area (cut, pain due to hurt etc.), or in the case where gross sensations must be eradicated from the root**, sadhak may attend to objective observation of body part area that is emitting these sensations at their exact arising to alleviate the misery. But if objective observation is not possible due to severe condition of arising sensations, in that case objective observation of ‘touch of air’ may be undertaken on same body part area where these sensations are arising, and in that case, sadhak must prevail on observing and attending to ‘touch of air’ as **primary sensation** that shall override on top of the original sensation underneath. Sadhak may also chose to objectively observe and attend to ‘touch of air’ on other part of body to let go of sensations of misery if observing of ‘touch of air’ at affected body part is not possible due to any reason.



### + (Why “Touch of Air” ?)

In an example where there is a **hurt due to burn** on a part of a body, the natural reaction of us is to blow air over the burnt area of body part. Now as you would have noticed, as long as **AIR BLOW** prevails on burns part, you feel better but as soon as you stop the air blow the original sensation of burn is back. What is happening here is that touch of air takes over the original burn sensation for a while.

Now there are two ways to handle this situation. In first case, one continues to objectively observe sensations of burn from the body part area that is emitting these sensations of burn at their exact arising. But in that case you must continue to suffer burn sensations as they arise while continuing to maintain equanimity, or the second alternative is to start the running FAN and blow air to burn area and thus observing ‘**touch of air on burn area maintaining absolute equanimity**’, till the time sensation of burn has alleviated.

The idea in both case is to reach the spot of body part which is undergoing change with arising and passing of sensations at atomic level due to defilement or burn in this case. When we do objective and equanimous observation of a body part at the exact arising of sensations or defilement, then we help that body part recover from sensations or misery as per the case.

+

‘**Touch of air**’ is a generic sensation observation method which overrides any existing **sensations**, and thus we observe and cover every area of affected body part by observing touch of air. This method also helps alleviate misery to some extent, however since sensation arise on account of a defect or any pre-existing conditions or due to ‘**conditional arising or sankhara**’, it is required to observe body part where exact arising of these specific sensation take place during exact arising of these specific sensations, for example sensations of cut, pain, itch are specific sensations that arise on account of some external reason, and thus it becomes important to use these sensations as a path to reach their exact arising and observe the exact location of body part that emits them in real time.

We do this with help of a **running FAN Air**, which is directed to the body part being objectively observed to correct itself of arising sensations of pain, itch, any neurological activity on body part etc. Even body part with **NO SENSATIONS** or neutral sensations are also observed for touch of air.

Also in the case where arising sensations are within body and cannot be exposed to continuous touch of air, in that case we shall use our inner vision to look at body part that is emitting these sensations and in that case we use arising sensations as a path to reach the body part area where “**exact arising of sensation thereof**” is taking place, and observe that body part area objectively to eradicate the sensations or mellow them down.

Similarly, if there already are real time sensations arising on account of some defect or hurt or medical issue or any external issue like cut, itch etc., then in that case one may use these real time, arising sensations as a path to reach 'exact arising location on body part' and observe that part of body which is emitting these sensations objectively. Alternatively 'touch of air' is observed at the same spot of 'exact arising of sensations' to alleviate the misery.

Thus, for example in case of a **Migraine** (part of head/brain that is emitting sensations of pain or neuronal activity in any form) or in case of **Tinnitus**, [entire ear, and face area connected near to ear (**TMJ Area-T** as in picture provided) that is emitting sensations of vibrations or fireworks or neuronal activity in any form, along with ear canal], ARE **EXPOSED TO CONTINUOUS TOUCH OF AIR with help of running FAN**, and then one is required to '**objectively observe touch of air**' on body part affected by sensation (sensation of pain or neuronal activity in form electrical bursts or fireworks, or any other sensation etc. ), even those areas where there is NO SENSATION or neutral sensations are included for touch of air observation.

**One must prevail in observing 'touch of air' on body part being corrected, using existing sensations of misery only as path to reach their exact arising, making sure that eventually only touch of air is visible as a primary sensation to the person doing objective observation. This when done several times as per the need and severity of sensations, will eradicate or mellow down misery /sensation of any kind.**

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**PS:**

Sensations are designed to take you into realm or world of misery so that you can wallow in them (sensations) and suffer; instead you shall objectively observe the body part that is emitting these sensations using sensations as a path to reach the 'body part area of exact arising of these sensations';

Thus, ignoring sensations but instead watching body part area that is emitting these sensations is the way to eradicate or mellow them down.

So next time you have pain or bite or itching just use the emitting sensation as a path to reach the body part area which is emitting these sensations. Now, just observe the body part area ignoring the sensations while doing so. This way, objectively observe every area of body part that is emitting these sensations. Or just observe 'touch of air' anywhere on body, letting go or abandoning the sensation of misery.

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**Q. What is mindfulness of respiration?** What is the practising of it? What are its salient characteristic, function and near cause? .What are its benefits? What is the procedure?

A. Inhalation is the incoming breath. Exhalation is the outgoing breath. The perceiving of the incoming breath and the outgoing breath—this is being mindful, mindfulness and right mindfulness. The undisturbed dwelling of the mind (in this mindfulness) is the practising of it. To cause the ARISING of PERCEPTION as regards respiration is its salient characteristic. Attending to contact is its function. Removal of discursive thought is its near cause. The ANAPANA “**breathe watch**” shall be done NOT INSIDE of nose but area anywhere between Nostril and upper lip. (anapana meditation with contact point observation sign = breathe)  
Either Both Nose tips or upper lip lining is selected for observing sensation (i.e. Touch of air/breathe is a sensation that must be observed for each breathe that goes in or out.

**What is equanimity?** What is the practising of it? What are its salient characteristic, function and manifestation? What are its benefits? What is the procedure?

A. As parents are neither too attentive nor yet inattentive towards any one of their children, but regard them equally and maintain an even mind towards them, so through equanimity one maintains an even mind towards all beings. Thus should equanimity be known; the dwelling undisturbed in equanimity—this is called the practising of it. **Non-attachment** is its salient characteristic. **Equality** is its function. The suppression of disliking (aversion) and liking (cravings) is its manifestation. Its benefits are equal to those of loving-kindness and compassion for others. Equanimity shall be the way of life, one must neither create craving nor aversion to any phenomenon (interactions with objects or people) that one encounter in life. The **middle path** of neither pleasure nor pain, neither craving nor aversion along with lovingness and compassion for others must be followed.

*Q.* What is **the conditioned arising** method?

A. Conditioned by ignorance are the formations; conditioned by the formations, consciousness; conditioned by consciousness, name-form; conditioned by name-form, the six-sphered-sense; conditioned by the six-sphered-sense, contact; conditioned by contact, feeling; conditioned by feeling, craving; conditioned by craving, clinging; conditioned by clinging, becoming, conditioned by becoming, rebirth; conditioned by rebirth, decay, death, sorrow, lamentation, pain, grief and despair spring up. Such is the origin of this entire mass of ill

*Q.* What is the **Noble Truth of the Origin of ill**?

A. "Even this **craving**, causing new rebirths, accompanied by delight and passion, finding gratification now here and now there, namely, the **craving for pleasure**, the **craving for existence** and the craving for annihilation". Here "causing new rebirth" means: "Craving, wherever it is, causes rebirth". "Even this craving" means: "**Craving is the origin of ill**;

*Q.* What is the **Path leading to the Cessation of ILL**?

A. It is the Noble Eightfold Path of Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Exertion, Right Mindfulness, and Right Concentration. Right View is the knowledge of the Four Truths. Right Thought means the three meritorious thoughts.

Right Speech is the separation from the four wrong (verbal) actions. Right Action is separation from the three wrong actions.....

*Q.* What are the **cause and condition of ill?**

*A.* That yogin knows thus: This ill has birth for cause and condition; birth has becoming for cause and condition; becoming has clinging for cause and condition; clinging has craving for cause and condition; craving has feeling for cause and condition; feeling has contact for cause and condition; contact has the six sense-spheres for cause and condition; the six sense-spheres have name-form for cause and condition; name-form has consciousness for cause and condition; consciousness has the formations for cause and condition; the formations have ignorance for cause and condition. **Thus depending on ignorance there are the formations; depending on the formations there is consciousness; depending on birth there are decay, death, and grief. Thus all the aggregates of ill arise. Thus that yogin introspects the links of conditioned arising at length,**

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**PARENT POST DETAILED:**

<https://sunild1204.wordpress.com/2019/03/07/vipassana-anapan-meditation-extracts-collected-from-various-books-and-pdfimportant-points-collection-from-various-books/>

**\*\*\*\* How to do ANAPANA (MY NOTE)**

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**One must prepare for meditation of ANAPANA in 3 steps as below:**

**Step-1 is OPTIONAL- (Contact point observation = ""LENGTH"" of Inhale and exhale ignoring actual breathe)**

Sit on floor or chair and close your eyes. Here one just feels process of Inhale and exhale as it happens, Sadhak here shall ignore the actual breathe and shall concentrate /observe only on LENGTH of each inhale and exhale as it happens without missing even a single inhale/exhale step. Breathe is ignored here. This is an OPTIONAL STEP though.

**Step-2 (Contact point observation = ""ACTUAL AIR / BREATHE "" that accumulates between nose tip and upper lip, ignore the inhale/exhale process).**

Sit on floor or chair and close your eyes. Here one keeps one pointed focus on AIR/BREATHE that passes through or touches either 'exactly at upper lip' or 'at both nose tips', **without missing even a single breathe IN and OUT**. Here one shall ignore the actual process of Inhale Exhale and let it happen in background while sadhak shall have 100% focus only on 'breathe IN & OUT' or air, that passes through or touches either at upper lip or both nose tips. **Breathe shall NEVER be observed or watched inside of nostrils to avoid cold cough issues during or after meditation of breathe watch.**

Here, if Contact point for observation is selected as NOSE TIP, then, sadhak shall watch each 'BREATHE IN' that GENTLY touches nose tips exactly at doors of both nostrils from outside. Sadhak shall also observe 'BREATHE OUT' that is returning from nose doors. Please NOTE that 'breathe IN' shall touch GENTLY on nose tips, if the 'breathe IN' is hitting the nose tip strongly then you must relax and let the breathe touch gently. All touch of breathe on nose tips shall be natural and NO regulation of breathe or inhale exhale process shall be done. All 'Breathe Out' that is returning after gently hitting nose tips are observed simply.

**STEP-3 (Contact point observation = Either Both oval shaped ""Nose Tips"" Or ""exactly at Upper Lip"" ignoring the breath.)**

Sit on floor or chair and close your eyes. Only one contact point [either of nose tip or exactly at upper lip] is selected for sensation watch here. Here one observes touch of AIR or Breathe as it touches contact point of nose tip or exactly at upper lip.

**TOUCH OF AIR at contact points is a SENSATION** and one must observe this sensation every time air touches contact points. This process will enable subtle sensations (vibrations) on contact point selected during meditation. Just observe touch of air on contact point selected during this mediation.

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After reading anapansatti, it is now clear that concentration of vision **for insight meditation (vipassana)** shall be,

**EITHER;** exactly on upper lip,

**OR** at 'tip of both nostrils' meaning, that round/oval circle of both nostril where contact with breathe can be felt.

**For breathe observation,** every breathe shall be observed at nose tips or upper lip

- ((or at **philtrum**, the philtrum, or medial cleft, is a vertical groove in the middle **area** of the **upper lip**)),

No thought process must be attached to breathe during this time, avoid all inclination to thoughts during this process seeing thoughts as cause of misery thus avoiding them, seeing just pure breathe during anapana meditation. **EVERY BREATHE must be watched without missing even a single breathe.**

**Also those who watch inhale of breathe inside of nose may get cold cough issues due to hyperventilation, so the right way to watch breathe is @upper lip just below nose or @center (@philtrum, the philtrum, or medial cleft). Always watch each breathe anywhere between nose tips and @upper lip area or only just @nose tip/nose door.** Breathe shall NEVER be observed or watched inside of nostrils to avoid cold cough issues during or after meditation of breathe watch.

For insight meditation or vipassana, one shall pick only one spot (**Contact point/sign**) for concentration depending on where one feels contact of breathe thus generating sensation, either nostril tip or upper lip area,

Thus when the each breathe that goes IN, touches nose tip or upper lip, the touch of air/breathe sensation is observed at **contact point** (sign= nose tip or upper lip) is realized. That is the way to do insight mediation with ANAPANA. Mindfulness shall be directed to place where breathe makes contact with upper lip or tip of nose depending on where it is felt in each individual.

(Contact point or Sign = both nostril tips or upper lip area for insight meditation or vipassana for observing subtle sensations)

**\*\* Just like touch of SAW on WOOD is monitored similarly touch of air or breathe on nose tip or upper lip is observed. Touch of breathe on nose tip / upper lip is a sensation and that must be observed during insight meditation (vipassana). \*\***

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### **FINALLY how to do ANAPANA meditation? [MY Note]**

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**SIGN for concentration or meditation** = either breathe, or oval shaped area of both the nostril tips, and top of upper lip.

- ☐ Breathe shall be watched NOT inside of nose, but either at nose tips or at upper lip.
  - ☐ AVOID THOUGHT's during meditation and just concentrate on breathe or contact point as per the need. Always remind yourself that all the thoughts cause misery, even if they are pleasurable eventually you will start to roll in thoughts which are in fact delusion and waste your time being attached to them thus causing you misery.
  - ☐ Bring your attention back to breathe or sensation watch, whenever you notice your mind going into thoughts mode. DO NOT CREATE ANY AVERSION OF ANY KIND during meditation.
  - ☐ All meditation must be done either sitting on a chair or sitting in lotus position on floor
  - ☐ EQUANIMOUS or Equanimity = Non-reactivity — this is probably the most important word/teaching of the entire course of vipassana. Remaining "EQUANIMOUS" means to be able to observe both pleasant and unpleasant sensations and not react with craving or aversion. The ability to simply observe, and not react. Learning how to simply observe and not react is the learning how to remain EQUANIMOUS. This also becomes an analogy for life, as the key to living a happy life is remaining equanimous and not reacting to the various up's and down's that we experience in our day to day lives.
  - ☐ During ANAPANA meditation ALL MENTAL CONTENTS like thoughts must be abandoned as soon they arise and ALL BODY SENSATIONS must be observed with equanimity and objectively.
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*Q51: Venerable Sir, what do we have to do to realize impermanence of mind and body?*

If you watch mind and body moment to moment, you are bound to experience true characteristics of phenomena and to see them arise and then vanish immediately.

### **How and when to move from Breathe Watch to Sensation Watch during mediation:**

WHEN the meditator finds it NO LONGER NECESSARY to follow the breathing all the time, because the mind has become quite tranquil, he should concentrate on SINGLE POINT where air touches his nostril or upper lip (known as point of contact) as it passes in and out. Thus it is important to note that when breathing becomes tranquil and 'body becomes calm', the practice enters a new phase where meditator fixes his attention on one particular point NOT FOLLOWING BREATHING IN AND OUT.

THUS, meditator shall fix the point of contact of breathe either at nose tip or at the upper lip depending upon nose structure or by choice. This change in technique is advantageous and suitable. Thus during initial stage whole breathe from beginning to end is observed even though there is a contact in those stages. In early stages the objective is to establish mindfulness on breathing itself. This breathing as preparatory object of concentration is relatively GROSS.

IN the technique based on contact mind is directed towards one particular point, the spot where air

touches the skin and takes that as sign of more refined kind of practice. In this way object of concentration is changed from 'FLOWING BREATHE' to 'NOSE TIP or UPPER LIP' ['acquired sign' to be used in higher stages]

The step in which this new acquired sign ['NOSE TIP or UPPER LIP'] is firmly established is known as FIXING, it culminates in arising of counterpart signs and following on this counterpart sign comes ABSORPTION.

Thus, FIRST SIGN is ever moving breathe used for concentration. SECOND SIGN is acquired sign, seen by inner eye and is a SPOT seen as clear mental image at the point of contact that is at nose tip or upper lip. THIRD or COUNTERPART SIGN is also a mental image being a modified form of acquired sign which has by now undergone various changes in form, features, and so on. The meditator can maintain it any particular state he wishes and having established it firmly in one particular state can use it as foundation and stronghold of mind. When the mind has this acquired counterpoint sign as its foundation and is completely absorbed in it, it attains the state called ABSORPTION (jhana).

Thus any preparatory sign (breathing) may give rise to acquired sign (nose tip, upper lip) and counterpart sign (mental images), finally leading to absorption.

1)

At the time of PREPARATORY SIGN, attention is being given to both breathing and the sign as breathing itself is a sign

2)

At the time of ACQUIRED SIGN, attention is paid to CONTACT. Attention is directed to the sign (which is point of contact) rather than to breathing, But since CONTACT IS MANIFEST when breathing passes over it, the meditator is in effect paying attention to both things in one.

3)

Finally at the time of COUNTERPART SIGN, attention is paid to SIGN DIRECTLY. The breathing is left un-attended and there is no need to give indirect attention to breathing anymore.

### **Ridding the mind of unwholesome act (Distraction) of dwelling on memories past and future:**

Here the meditator shall consider wisely that all PAST MEMORIES and past happenings are things compounded, insubstantial things, having no-self. This way he is able to rid his mind off its unwholesome state of running after past memories. Thus, by not reacting towards past memories one looks away from thoughts, feelings, and perceptions and continues to do his work (meditation in this case) and thus allays the distraction to large extent. Meditator, then takes help of IN-OUT breathing giving attention to acquired sign to remain in present.

Same principal applies to FUTURE MEMORIES but the difference is that FEELING AND REFLECTION are taken into account, FEELING's refer to fascination with some anticipated event and REFLECTION refers to THOUGHT about the event. The MEDITATOR shall consider wisely that BOTH FEELING AND REFLECTION are mere SHADOWS and are DELUSION just like past memories they are unsubstantial, unsatisfactory and impermanent with no-self.

Thus, by not reacting towards future memories one looks away from thoughts, feelings, and perceptions and continues to do his work (meditation in this case) and thus allays the distraction to large extent. Meditator, then takes help of IN-OUT breathing giving attention to acquired sign to remain in present. Thus, thinking wise like this meditator free himself from distraction of past and future memories.

### **FIVE HINDRANCES:**

The Buddha said it is impossible to have liberating insight as long as one or more of the five hindrances are infecting the mind (AN 5.51). These mental obstacles are grouped as 1) sensual desire, an attraction to and preoccupation with the world of the five senses, 2) anger, aversion, frustration, disappointment, 3) dullness or drowsiness, 4) restlessness, remorse, anxiety, guilt and 5) doubt. If any of these or related states are present, the heart will be agitated and confused. The five hindrances make the mind rigid, weak and unworkable.

Thus, when the mind is fixed on BREATHING or whatever the object (acquired sign), the hindrances are absent and only beneficial factors present. Renunciation of sensual desires then helps it further and by the stage of counterpoint sign the UNIQUE EXCELLENCE is perfectly developed.

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1<sup>st</sup> Absorption: all five factors are present, applied thought, sustained thought, rapture, happiness, and ONE POINTEDNESS

2<sup>nd</sup> Absorption: Three factors are present, rapture, happiness, and ONE POINTEDNESS

3<sup>rd</sup> Absorption: TWO factors are present, happiness, and ONE POINTEDNESS

4<sup>th</sup> Absorption: TWO factors are present, ONE POINTEDNESS and EQUANIMITY

Thus in words of Buddha, the First Absorption arises out of detachment from sensual objects, and unwholesome state of mind. The second absorption arises through subsiding of or detachment from applied thought and sustained thoughts. The Third absorption arises with detachment from or fading away of rapture (intense pleasure), and the fourth absorption arises through disappearance of or detachment from all feelings pleasant and unpleasant which is reflection of NEUTRAL FEELING.

## CALMING OF BODILY FORMATIONS:

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1. **In first phase breathing is coarse** and meditator concentrates on this sign
2. **In second phase breathe is fine and delicate**, meditator concentrates on fine breathing until that disappears too.
3. **In third phase new sign (acquired sign)** arises, and meditator now takes this image for further concentration
4. In last 4<sup>th</sup> phase, meditator concentrates his mind on this **acquired image** and finally attains one pointedness

**\*\* WHEN ALL ABOVE IS CARRIED OUT SUCCESSFULLY, it can be said that CALMING OF BODILY FORMATIONS have been achieved. \*\***

## RENUNCIATION of FEELINGS:

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Contemplating is to fix mind on phenomenon arising in the time of practice. During practice, if new phenomenon or objects arise then, meditator must contemplate on those objects till they disappear or become less distinct, then meditator can switch to In-Out breathing. **Feelings based on sensuality cannot be used for contemplation. The feeling arisen out of dhamma are the one that are contemplated.** A feeling of pleasure, un-satisfaction, rapture etc. are feeling of dhamma or nature and thus can be contemplated.

**1<sup>st</sup> stage:** “”Feeling”” of rapture is contemplated as being impermanent thus meditator “”**abandons perception of permanence**””. The impermanence of feeling can be experimented by meditator by examining feeling itself so closely that there arise weariness and detachment towards it thus realization of impermanence is understood and meditator sees no reason why the perception of permanence shall not be abandoned?

**2<sup>nd</sup> stage:** In this meditator contemplates “”feeling”” not as pleasurable and un-satisfactory and in doing so “”**abandons the perception of pleasure.**”” Here, briefly the meditator on seeing FEELING



as impermanent and illusionary becomes weary of feeling and thus he sees characteristic of suffering in feeling and simultaneously the way suffering is brought about by feeling, therefore meditator has no qualms in abandoning the feeling of pleasure as he sees it as impermanent and associated with suffering.

**3<sup>rd</sup> stage:** In this stage meditator contemplates feeling as no-self and not as self and in doing so **“Abandons the perception of SELF”** Here meditator seeing the impermanence and unsatisfactory nature of feeling, contemplates that if feeling was ‘mine’ then how can it cause suffering for me? Thus DEFILEMENT of perception of self is simply abandoned

**4<sup>th</sup> stage:** Here mediator comes to be wearied of that feeling and thus takes no pleasure in it thus he **“Abandons the enjoyment of different feelings”** **this is so**, as meditator is able to contemplate impermanence, un-satisfactory and no-self nature of feelings and thus sees danger in clinging to feeling however pleasurable it is.

**5<sup>th</sup> stage:** In this meditator becomes “dispassionate” with regards to feeling and thus **“ABANDONS the PASSION [craving] for feeling”**, here weariness cause the passion to abate. For example a person who touches the flame of fire, immediately removes his hand away from it, similarly a mediator who has contemplated feelings thoroughly and knows the danger of clinging to them, “abandons the passion [craving] for feeling as soon as they arise”

**6<sup>th</sup> stage:** In this a meditator puts and **“END TO THE FEELINGS”** and does not arouse them and in doing so he **“Abandons the arousing of feelings”** Even though there may again arise impressions or feelings but meditator sees no meaning in them (feelings) and has lost all the passion [craving] towards them and thus he resists from grasping feelings anymore, and thus avoids arising of any suffering due to feelings.

**7<sup>th</sup> stage:** Here a meditator RENOUNCES the feelings, he does not cling to them and thus **“ABANDONS CLINGING towards any feelings”** In short, fire has completely been extinguished, the feelings have been rejected, negated, returned back to the nature.

## DISTINCT AND EXHAUSTIVE METHOD OF CONTEMPLATING FEELINGS Page: 404

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Generally speaking, to see the truth of anything means to see that it is IMPERMANENT, UNSATISFACTORY, NO-SELF or VOID and thus not worth becoming attached to it. We must analyse the feeling with regards to its 3 points, ARISING (What it arises from), MANIFESTATION (what characteristics are manifest and for what purpose), how it CEASES to be. 4 conditions of feelings: ARISING of feeling is due to/conditioned by IGNORANCE, CRAVING, KAMMA AND SENSE IMPRESSIONS (CONTACT), thus one shall contemplate reason of arising of feeling.

With arising of IGNORANCE one is deluded to value or meaning of feeling and tend to become attached to it, thus **‘arising of ignorance is arising of feeling’**.

If there exists CRAVING to experience certain kind of desire then that feeling has aroused, one has desire to indulge and maintain that feeling passionately which in turn give rise to CLINGING, thus **“this feeling is conditioned by CRAVING”**.

When feeling desirable or undesirable, is result of **PAST KAMMA (action)**.

Finally the feeling that arises from SENSE IMPRESSION (CONTACT) that operates under NOSE TIP or UPPER LIP, which is coming together of sense organ, sense object and consciousness. Contact between EYE and FORM, EAR with SOUND signifies definition of contact with sense impression. It shall be understood clearly with experience that ALL PHENOMENON are impermanent, unsatisfactory, have no-self or are VOID that there is no as subjectivity or objectivity applicable to them. These are material and mental phenomenon in a state of flux without ‘soul’ in reality which are such stuff as DREAMS are made of resulting from misconception based on IGNORANCE,

CRAVINGS, KAMMA and CONTACT. Whenever one is awakened to illusiveness of 'self', manifestation or void-ness of phenomenon becomes clear and there remains no suffering or misery, this is **RELAXATION OF TRUTH OF VOIDNESS**

**To sum up, when noticing arising (manifestation) of feeling, one must see it as IMPERMANENT to an extent that there is manifestation of dissolution of that feeling, one must see it as UNSATISFACTORY to an extent that there is manifestation of fear towards feeling, and as NO-SELF to an extent that there is manifestation of voidness.**

With CESSATION of IGNORANCE, CRAVINGS, KAMMA and CONTACT there is CESSATION of feelings. Contact between EYE and FORM, EAR with SOUND signifies definition of contact with sense impression. Thus, due to EQUANIMITY of CONTACT with sense impressions suffering cannot arise. Thus, we can say that because of cessation of IGNORANCE there is cessation of SENSE IMPRESSIONS as due to equanimity, FEELING also ceased to be, thus NO CRAVING or AVERSION arises, KAMA is not involved and thus no CONDITIONING (sankhara) arises, **in parallel, meditator is guided by in-out breathing with mindfulness. This is contemplation of feeling in full sense.**

**PERCEPTION:** The (4) four conditions of perception are identical to that of feeling. The important point here is to note that, while feeling is substituted with sense-impressions, this NEUTRAL FEELING is in a transitional stage, on way to become PERCEPTION, thus it can be said that, when perception is attached to feeling, feeling is NOW no LONGER NEUTRAL since PERCEPTION is now attached to it. Perception arises with feeling as its ground. Thus a mediator contemplates how a feeling together with perception conditions the mind.

**THOUGHT:** arises in relation to FEELING, thus sense impression (contact) gives rise to feeling and feeling gives rise to perception and perception in turn gives rise to thoughts. The meditator contemplates or meditates in such way noticing arising falling away of phenomenon connected with feeling i.e. perception and thoughts, he clearly sees their voidness.

(MENTAL FORMATIONS [sankhara], CYCLE OF BECOMING)

CHAPTER XVI stage VII Page 423

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In masters own words,

Experiencing the mental formation, I shall Breathe OUT thus he trains himself

Experiencing the mental formation, I shall Breathe IN thus he trains himself

Here MENTAL FORMATION is PERCEPTION and FEELING which falls under category of PHENOMENON that is bound to MIND. PERCEPTION and FEELING are called mental formation as they fabricate or condition the mind.

With arising of feeling there arises perception. Also perception is a form of defilement, it is unwholesome as it is rooted in delusion and thus cause one to perform mental action which means to cherish a thought volitionally to act in some way. Thus a meditator who does feel but does not percept due to equanimity or abandons the perception at the stage of feeling itself, his mind is gone to unconditional state. Create no more volitions (actionable thoughts), mental actions or otherwise. Thus a mediator contemplates how a feeling together with perception conditions the mind.

Thus at stage VII, meditator contemplates feeling as basis for conditioning the mind or as MARA, the tempter, the EVIL ONE who deludes the one with subtle but strong attachment for the CYCLE OF BECOMING

(CALMING THE MENTAL FORMATIONS [sankhara])

CHAPTER XVI stage VIII Page 445

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In masters own words,

CALMING the mental formation, I shall Breathe OUT thus he trains himself

CALMING the mental formation, I shall Breathe IN thus he trains himself

As the COARSE breathing is gradually calmed down, so is the force of perception and feeling calmed down in proportion and consequently the thinking of thought calms down also, thus calming the mental formation is attained.

Let it be clear that along with controlling of breathing by making it calmer, the perception and feeling are controlled automatically. But it is to be noted that the meditator does not contemplate the breathing which is now calming down as an object, but instead he takes the object of contemplation the very perception and feeling, the INTENSITY of feeling and perception, taking INTENSITY itself as an object or sign of contemplation which is now calming down gradually, thus he trains himself on calming of mental formation. In this way mindfulness and concentration are perfected through contemplation of perception and feeling. The meditator sees the feeling that is calming down as being the mental formation which is impermanent, unsatisfactory and no-self and thus he abandons the perception of permanence, pleasure or self, cessation of feeling is attained due wearied and dispassionate of feeling, thus he renounces feeling, and while renouncing he abandons clinging to feeling.

To sum up, mindfulness, concentration and contemplation are developed by means of breathing 'Out' and 'In' and they control the breathing in such a way that feeling and perception are controlled. Thus development resulting in controlling perception and feeling is known as MINDFULNESS OF BREATHING (ANAPANSATTI)

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## CHAPTER XVI (The Fourth TETRAD)

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Contemplating IMPERMANENCE all the time while breathing in and out.

Contemplating FADING AWAY all the time while breathing in and out.

Contemplating CESSATION all the time while breathing in and out.

Contemplating RELINQUISHMENT all the time while breathing in and out.

Here meditator uses mental object which becomes manifest, as an object of contemplation instead of bodily formation i.e. breathing, feeling or pleasure.

The five aggregates (form, feeling, perception, mental formation, consciousness), all six internal sense bases and twelve links to dependent origination are impermanent. The 5 aggregates can be summarized materiality and mentality. They form in general an OBJECT of insight (vipassana)

A THOUGHT creates a feeling, FEELING then gets coloured into either desired or undesired through PERCEPTION, and PERCEPTION of FEELING then creates MENTAL REACTION, this mental reaction then becomes part of CONSCIOUS. Thus ABANDONING thought at the stage of FEELING itself shall rid us of all miseries. Abandoning the THOUGHT itself since all thoughts are just delusion or illusion and are impermanent and are dreamlike so shall be disowned at every stage of creation shall bring person out of most miseries created by phenomenon of thought process.

"Form is like a lump of foam, Feeling like a water bubble; Perception is like a mirage, Volitions like a plantain trunk, And consciousness like an illusion, so explained the Kinsman of the Sun.

"Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, and revulsion towards consciousness. Experiencing revulsion, he becomes dispassionate.

Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It's liberated.' He understands: 'Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.'

The six sense base refers to eye, ear, nose, tongue, body and mind including the corresponding consciousness. All these have status of SUBJECTS each performing their task, seeing, listening etc.

Contemplating all 5 objects and 6 subjects' meditator sees them as impermanent and does not cling to them. Similarly meditator sees all 12 links of dependent origin like ignorance, kamma formation, consciousness etc. as impermanent. In this way he contemplates exhaustively the impermanence of

everything whatsoever. Thus term impermanence not only shows process of arising and ceasing but also shows that each new arising is not same as preceding arising.

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## VIPASSANA BODY SCAN

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**Concentration:** In Breath Meditation, we pay attention to natural breath anywhere @upper lip region, as it flows in and out. After a day or two, we are encouraged to narrow down the area of attention to the nose tip or upper lip observing sensation, by the way of touch of air or breathe. Touch of air or breathe on nose tip or upper lip is a sensation and we observe it for each breathe.

**Awareness (of sensations):** After a couple of days, when some progress has been made in breath meditation, the instructions change: we are asked to observe any 'sensation' occurring in the triangular region comprising the tip of the nose and the endpoints of our lips. If we're not able to observe any sensation, then we must pay attention to the 'touch of breath' as it makes friction with the outer nostrils or upper lip. Note that touch of breath is also a sensation. But we must keep repeated attempts to observe other sensations in the triangular region.

The goal of Breath Meditation is to make our mind sufficiently 'concentrated' / 'one-pointed' / 'sharp' that we can begin to feel subtle sensations that naturally occur on the surface of our body. Breath Meditation also gives us 'tranquillity' but that's not really the goal; the real goal is to be able to observe naturally occurring, subtle body sensations. In this sense, Breath Meditation helps us develop 'awareness (of sensations)'.

The aim of this exercise is to bring awareness to the physical sensations in different parts of your body. Your mind is probably used to labelling these sensations good or pleasurable; or bad, uncomfortable, or even painful. For this exercise, see if you are able to just notice what you feel without judgment – for example, do you notice tingling, warmth, pulsating, tightness, or other sensations. Again, it's not about whether these sensations are good or bad, it's just about noticing them (just observe objectively).

The body scan is a mindfulness practice in which participants practice bringing non-judgmental (equanimous), compassionate present moment awareness to every part of the body, one at a time. When participants become more deeply aware of their body-mind sensations, they may develop insight into the nature of their pain and suffering, and they have the opportunity to free themselves from unhealthy habitual emotional and cognitive reactions to sensations in their bodies. Over time, the body scan can change the way that the brain responds to and regulates visceral nervous signals and emotions, ultimately helping participants come to a healthier nervous system mind-body integration.

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## Suffering Ceases where Sensations Cease:

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Sources: <https://www.vridhamma.org/node/2484>

- With concentration, comprehensive insight and awareness, a follower of Buddha understands sensations and their arising, and where they cease, and the path leading to their extinction. With the extinction of sensation, the meditator is freed from craving, fully liberated.

Suffering Ceases Where Sensations Cease - by S. N. Goenka

(The following is a translation of an article of Samvedanā which originally appeared in the Hindi Vipāśyana Patrikā Aug. 1983.)

Our ingrained mental habit is to reel in the pain of unpleasant bodily sensations, and to roll in the pleasure of agreeable ones. However, when we start to observe sensations objectively, so many realities are revealed.

One reality is that every sensation arises because of a contact: the contact of eyes with a vision, of ears with sound, of the nose with odour, of the tongue with taste, of the body with something tangible, of the mind with thoughts or with the body itself. The contact is essential for a sensation to occur; this is the inexorable law of nature. By the practice of Vipassana meditation one can experience and understand this truth directly.

As this experience repeats itself, gradually it becomes clear to the meditator that the mind is conditioned to wallow in sensation, whether pleasant or unpleasant. It delights in pleasurable sensations, and by that very act generates aversion towards those that are disagreeable. This habit of the mind is called in Pāli assādo-relishing sensations. If the sensation is pleasant, one wallows in the taste of pleasure. If the sensation is unpleasant, one wallows in the taste of misery.

As the meditator continues observing objectively, he further realizes the danger in sensations, their great potential for harm-in Pāli, adīnava. The habit of wallowing in sensations is a habit of stimulating craving and aversion in the mind. When these arise they intensify the sensations, which in turn strengthen craving and aversion. In this way starts a vicious cycle that feeds on itself. This is dukkha-samudaya-gāminī paṭṭapadā, the path leading to nothing but misery. The meditator realizes that he has wasted so much of his time in the past walking on this path and thus increasing his suffering.

Now, by the practice of Vipassana, the meditator starts to emerge from the habit of relishing sensations and to develop equanimity. As he does so, he realises that the vicious cycle of misery has been broken, at least temporarily, and he has stopped generating suffering for himself.

Surely then he has found the path leading to the cessation of suffering-dukkha-nirodha-gāminī paṭṭapadā-by following which he will eradicate all the miseries of life.

As one develops skill in the practice, however, the periods of equanimous observation lengthen and the periods of blind reaction diminish. Once one stops generating new saṅkhāras of craving and aversion, one experiences khaya-the destruction of saṅkhāras of the past. Automatically the accumulated past conditionings of the mind arise and are eliminated, layer by layer, until one reaches the stage of nirodha, that is the nibbānic stage beyond the conditioned world of the senses. Anyone who practices Vipassana properly is bound to experience this ultimate truth sooner-or-later.

In the time that one is experiencing the truth of nibbāna, the mind ceases to work, and therefore, the moment-by-moment contact of mind and matter ceases. And because there is no contact, there can be no sensation. In this stage, the six sense organs cease to function; therefore, there is no possibility of a contact occurring between a sense object and any of these organs, and hence no sensation can arise. Thus by observing objectively the meditator emerges from the habit of wallowing in sensations, and reaches the stage in which all sensations and all suffering cease. The wheel of becoming has been shattered.

(6)The Buddha discovered a technique by which as soon as an impurity arises, you observe it, and you are out of it. Nothing can arise in the mind without a sensation in the body. This is the law of nature. So whenever passion or fear or depression arises there must be a sensation on the body. Every sensation, pleasant or unpleasant, gross or subtle, has the same characteristic, arising, passing away. So this particular defilement that has arisen is also impermanent. This is not eternal. Let me see how long it lasts. It can't overpower you because you are observing it objectively. It becomes weaker and weaker and passes away.

**Note:** The **objective** observer will seek to record simply what they see without offering any opinion. An **objective** perspective is one that is not influenced by emotions, opinions, or personal feelings - it is a perspective based in fact, in things quantifiable and measurable [Source: Google].

This truth of anicca can be realized directly only by the experience of bodily sensations. With this realization comes the understanding that one has no control over the changes constantly occurring in the body - aniccā. Therefore any attachment to what is changing beyond one's control is bound to bring nothing but suffering - dukkha. Knowing these facts now by personal experience, the meditator develops the wisdom of equanimity. By observing sensations he has reached the ultimate truth about body, and as a result his attachment to the body is shattered. He emerges from the folly of identifying with the body and develops real detachment, real enlightenment.

In the practice of vedanānupassanā as well, the meditator gives importance to observing all that happens within the body, all sensations. Whether they are pleasant, unpleasant, or neutral one learns to observe them objectively, and by doing so one breaks the old habit of wallowing in sensory experiences. By repeatedly observing the arising and passing away of sensations, the meditator learns not to be swayed by them, to keep an inner balance in the face of any experience whatsoever.

In this way the sensations that arise within the body are the base for the practice of both kāyānupassanā and vedanānupassanā. By investigating sensations the meditator explores to the depths the reality of the physical structure. The understanding arises, "Such is the body and such are bodily sensations, which create so many illusions and complications for us!" Previously one may have understood these phenomena intellectually, but now this understanding becomes the wisdom that develops from experience - the experience of bodily sensations.

The field of mind: cittānupassanā and dhammānupassanā another aspect of the practice of Vipassanā meditation is exploration of mental reality. As body cannot be experienced without the sensations that arise within it, similarly mind cannot be experienced apart from what its contents - in Pāli, Dhamma. Hence observation of mind (cittānupassanā) and observation of mental contents (dhammānupassanā) are inseparable. When the mind contains craving the meditator realizes this fact. When it is free from craving the meditator realizes this as well. Similarly he realizes when the mind contains aversion or ignorance, and when it is free from these defilements. He realizes when the mind is agitated and scattered, or tranquil and concentrated. This is how he practises cittānupassanā.

The meditator simply observes objectively whatever happens within the mind, whatever mental phenomenon, whatever Dhamma; this is the practice of dhammānupassanā. Without becoming upset, he accepts whatever the mind contains at this moment: craving or aversion, sloth and torpor or agitation, guiltiness or sceptical doubts. And the law of nature is such that by observing them objectively, one automatically eradicates these hindrances. The meditator also accepts when such dhammas arise as awareness, penetrative investigation, effort, joy, tranquility, concentration, and equanimity. And the law of nature is such that as one observes objectively, these wholesome mental qualities are multiplied.

Positive or negative, one simply accepts all mental phenomena. All dhammas arise within the dhammas that it contains. Hence dhammānupassanā and cittānupassanā are inseparable. Further, the meditator realizes that the mind and mental contents are inextricably linked to the body. The mind is constantly in contact with the physical structure; whatever dhammas arise within it have the base not of mind alone but also of body. This physical aspect of mental events is easily apparent when strong emotions or agitation arise, but it exists as part of every mental phenomenon. Even the slightest passing of thought manifests not in the mind alone but in the combined field of mind and matter; that is, it is accompanied by a sensation within the body.

For this reason awareness of physical sensations is essential for the observation of mind and mental contents. Without this awareness, the exploration of mental reality will be incomplete and superficial.

All that happens within this mental and physical phenomenon manifests as bodily sensation. Every moment there is a contact of mind and matter at the subtlest level, and from this contact sensation arises. By means of sensation one can experience directly every aspect of the phenomenon of oneself. Therefore, not only kāyānupassanā and vedanānupassanā but also cittānupassanā and dhammānupassanā must be practised by observing bodily sensations. And as the meditator does so he realizes, "Such is the mind, and such is all that it contains: impermanent, ephemeral, dissolving, changing every moment!" This is not a dogma that he accepts on faith alone, not merely the result of logical deduction, not an imagination or the fruit of contemplation. The meditator realizes the truth for himself directly by experiencing and observing bodily sensations.

Thus sensation becomes the base for the exploration of the entire world of mind and matter. Exploring in this way, the meditator comes to understand truth in all its aspects, the whole truth of oneself. This is sampajañña, the fullness of understanding; this is satipaṭṭhāna, the establishing of awareness. This is how to develop wisdom that will be unshakable, because it arises from a realization of the entire truth. Observation of sensation leads the meditator to experience the ultimate truth of matter, mind, and mental contents: changing every moment. Then transcending the field of mind and matter, one comes to the ultimate truth which is beyond all sensory experience, beyond the phenomenal world. In this transcendent reality there is no more anicca: nothing arises, and therefore nothing passes away. It is a stage without birth or becoming: the deathless. While the meditator experiences this reality, the senses do not function and therefore sensations cease. This is the experience of nirodha, the cessation of sensations and of suffering.

In this way a Vipassana meditator practises all four satipaṭṭhānas by observing the sensations that arise within the body. He realizes directly the changing nature of body and mind, and as he continues the exploration within, at last he comes to the truth- first within the field of mind and matter, and then in the field beyond. This is how dhammānupassanā is practised completely. This is how the four satipaṭṭhānas are properly practised. This is how one's meditation, one's exploration of truth comes to fruition.

Come, oh meditators! With the help of bodily sensations let us explore the entire truth of ourselves, and by doing so let us achieve the final goal of real happiness, real peace.

{SD} Source : <https://www.vridhamma.org/node/2479>

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### **Instructions to Insight Meditation Page 138:**

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Every time one sees, hears, touches, smells, tastes, or thinks, one shall make a note of it. In short whatever thought or reflections occur they shall be noted. If you imagine, note 'imagining', if you think note 'thinking' etc. In case of itching sensation both sensation ('itching') and desire to get rid of it ('scratch ') shall be noted.

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### **TRANSCENDING THE EXTREMES**

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He who sees deeply and thoroughly the truth of suffering is "no longer carried away by the unreal, and no longer shrinks back from the real." He knows: "It is suffering, indeed, that arises, it is suffering that ceases." With a mind unswerving he strives after the deathless, the final cessation of suffering—Nibbana

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[https://tipitaka.fandom.com/wiki/Lakkhana\\_Panha\\_Chapter\\_3](https://tipitaka.fandom.com/wiki/Lakkhana_Panha_Chapter_3)

1. The king said: 'What is the root, Nâgasena, of past time, and what of present, and what of future time?'

'Ignorance. By reason of Ignorance came the Confections, by reason of the Confections consciousness, by reason of consciousness name-and-form, by reason of name-and-form the six organs of sense, by reason of them contact, by reason of contact sensation, by reason of sensation thirst, by reason of thirst craving, by reason of craving becoming, by reason of becoming birth, by reason of birth old age and death, grief, lamentation, sorrow, pain, and despair. Thus is it that the ultimate point in the past of all this time is not apparent.'

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## Existence and non-existence

(<https://www.dhammatalks.org/books/NobleStrategy/Section0014.html>)

Anatta (**No-Self**) is one of the Three Marks of Existence. The other two are ***dukkha*** (suffering, un-satisfactoriness is innate in birth, aging, death, rebirth) and ***anicca*** (impermanent, nothing lasts). In this context, anatta often is translated as "egolessness."

<https://tricycle.org/magazine/no-self-or-true-self/>

When the Buddha confronted the question of identity on the night of his enlightenment, he came to the radical discovery that we do not exist as separate beings. He described this as *interdependent arising*, the cyclical process of consciousness creating identity by entering form, responding to contact of the senses, then attaching to certain forms, feelings, desires, images, and actions to create a sense of self.

In teaching, the Buddha never spoke of humans as persons existing in some fixed or static way. Instead, he described us as a collection of five changing processes: the processes of the physical body, of feelings, of perceptions, of responses, and of the flow of consciousness that experiences them all. Our sense of self arises whenever we grasp at or identify with these patterns. The process of identification, of selecting patterns to call "I," "me," "myself," is subtle and usually hidden from our awareness.

When we are silent and attentive, we can sense directly how we can never truly possess anything in the world. Clearly we do not possess outer things. We are in some relationship with our cars, our home, our family, our jobs, but whatever that relationship is, it is "ours" only for a short time. In the end, things, people, or tasks die or change or we lose them. Nothing is exempt.



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**EQUANIMITY (upekkha)**  
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<http://www.buddhanet.net/ss06.htm>

EQUANIMITY is a perfect, unshakable balance of mind, rooted in insight.

We have to understand that the various experiences we undergo result from our kamma— our actions in thought, word and deed—performed in this life and in earlier lives, and whether we like it or not, we are the inalienable “owners” of our deeds.

The second insight on which equanimity should be based is the Buddha’s teaching of non-self (anatta). This doctrine shows that in the ultimate sense deeds are not performed by any self, nor do their results affect any self. Further, it shows that if there is no self, we cannot speak of “my own.” It is the delusion of a self that creates suffering and hinders or disturbs equanimity. If this or that quality of ours is blamed, one thinks: “I am blamed” and equanimity is shaken. If this or that work does not succeed, one thinks: “work has failed” and “My equanimity is shaken.

To establish equanimity as an unshakable state of mind, one has to give up all possessive “mine,” beginning thoughts of with little things from which it is easy to detach oneself, and gradually working up to possessions and aims to which one’s whole heart clings. One also has to give up the counterpart to such thoughts, all egoistic “self,” beginning thoughts of with a small section of one’s personality, with qualities of minor importance, with small weaknesses one clearly sees, and gradually working up to those emotions and aversions which one regards as the centre of one’s being. ∴ Thus detachment should be practised \*\*\*

To the degree we forsake thoughts of “mine” or “self” equanimity will enter our hearts. For how can anything we realize to be foreign and void of a self-cause us agitation due to lust, hatred or grief?

Thus the teaching of non-self will be our guide on the path to deliverance, to perfect equanimity.

Equanimity is a perfect, unshakable balance of mind, rooted in insight. But in its perfection and unshakable nature equanimity is not dull, heartless and frigid. Its perfection is not due to an emotional “emptiness,” but to a “fullness” of understanding, to its being complete in itself. Its unshakable nature is not the immovability of a dead, cold stone, but the manifestation of the highest strength.

Says the Master:  
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For one who clings, motion exists; but for one who clings not, there is no motion. Where no motion is, there is stillness. Where stillness is, there is no craving. Where no craving is, there is neither coming nor going. Where no coming nor going is, there is neither arising nor passing away. Where neither arising nor passing away is, there is neither this world nor a world beyond, nor a state between. **This, verily, is the end of suffering**

✿ dealing with People and misery:

"Whenever misery comes, we think that the cause of this misery is something outside, and we make a great effort to rectify external things: "So-and-so is misbehaving. I am unhappy because of this person’s misbehaviour. When this person stops misbehaving, I will be a very happy person."

We want to change this person. Is this possible? Can we change others?

Well, even if we succeed in changing one person, what guarantee is there that somebody else will not appear, who will again go totally against our desires?

It is impossible to change the entire world.

✿ The saints and sages, enlightened people, discovered the way out: change yourself.

“”””” Let anything happen outside, but do not react. “””””

Observe the truth as it is.

Sabbo pajjalito loko, sabbo loko pakampito, pakampito

-The entire world is burning, the entire world is vibrating, vibrating.

This is what the Enlightened One realized. He found that the entire physical structure, the entire mental structure, and the combination of the two, is nothing but vibration. At the experiential level, when we start understanding the law of nature within ourselves, we find that the moment we generate

any negativity in the mind, there is a vibration which makes us unhappy and agitated. It may be a vibration of anger, hatred, ill-will, animosity, passion or craving; all will make us unhappy. There are six sense doors and their six respective sense objects (eye, ear, nose, tongue, body and mind) . When they come into contact, a sensation immediately starts in the body. It is either pleasant or unpleasant, according to the evaluation we have given to the object outside. If the sensation is pleasant, we start reacting with craving. If the sensation is unpleasant, we start reacting with aversion. This is what the words of the Enlightened One-vedana-paccaya tanha (with the base of sensation, craving and aversion arise)-refer to. It only appears that our reaction is to the outside object; in actuality, we are reacting to the sensation.

Suppose you are a good Vipassana meditator and someone has abused you. You will not react. Your attitude will be: "If this person has abused me, why should I react and generate negativity? This person must be very miserable. No one can be abusive without generating a tremendous amount of anger in his mind. Such a person is sick or ignorant, making himself miserable. He doesn't know what he is doing. He is harming himself, burning himself."

An experienced meditator will not feel like throwing more fuel-the fuel of anger and hatred-onto this burning fire. Instead, he or she will want to throw the cool water of love and compassion.

A Buddha can only show the path to others. You have to work for your own salvation, for your own liberation. No one else can liberate you. Every person must realize this truth. You alone are responsible for generating all your mental impurities.

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## NUTRIENTS

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“There are, O monks, four nutriments for the sustenance of beings born, and for the support of beings seeking birth. What are the four? “First, edible food, coarse and fine; second, sense-impression; third, volitional thought; fourth, consciousness.

### 1. Edible Food

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Eating constantly is a suffering but is hidden from us by our habituation to this most elementary feature of routine life. **Habituation is thus, the ignoring/suppression of suffering.** Reflection is thus required to strip away the deception and reveal the concrete suffering and pain involved in the search for and acquisition of food. That, the search for food is an ever present source of suffering.

CRAVING thrives on unguarded feelings. **According to the Buddha, for one not yet free from attachment to any type of feeling is bound to cause suffering and conflict.** Painful feeling is suffering in itself; pleasant feeling brings suffering through its transiency and its unsatisfying and unsatisfactory nature;

### 2. sense-impressions

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Just like a skinned cow is infested or surrounded constantly with pests and insects, man is helplessly exposed to the constant excitation and irritation of the sense-impressions crowding upon him from all sides through the six senses—eye, ear, nose, tongue, body and mind. Sense-impression, as the constant feeder of these feelings, thus becomes the cause of this threefold suffering. **This habitual craving can be broken only if we cease to identify ourselves with the stream of impressions, if we learn to dispense with automatic active responses and to stand back as an observer.** Then the feeling that is nourished by sense impressions will cease to turn into craving, and at this point the dependent origination of suffering will be severed.

### 3. VOLITIONAL (Goal oriented, actionable) THOUGHT

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It is said that volitional thought, in the sense of kamma, is the nutriment for rebirth on the three planes of existence. The nutriment, volitional thought, manifests itself in man's incessant urge to plan and to aspire, to struggle and to conquer, to build and to destroy, to do and to undo, to invent and to discover, to form and to transform, to organize and to create.

#### 4. CONCIOUSNESS

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Every day, at all times of the day, conscious awareness opens us up to the impact of the world of objects, the punitive results of our past cravings and delusions which pierce our protective skins with their sharp shafts. If the nutriment consciousness is comprehended, mind-and-matter is thereby comprehended. And if mind-and matter is comprehended, there is, I say, no further work left for the noble disciple to do."

"And which is comprehension? Any ending of passion, ending of aversion, ending of delusion. This is called comprehension."

The contemplations on the four nutriments, as presented on these pages, cut at the very roots of the attachment to life. To pursue these contemplations radically and methodically will be a grave step, advisable only for those who are determined to strive for the final cessation of craving and are thus willing to face all consequences which that path of practice may have for the direction of their present life and thought. To those who feel it premature for themselves to aim straight at the cessation of craving, the Dhamma has enough teachings to soothe the wounds received in the battle of life, and to encourage and help a steady progress on the path. Amidst the harshness of life, a gentle guidance will often be welcome. The contemplation on the four nutriments of life has much to teach us. From that contemplation, we can learn "not to recoil from the real and not to be carried away by the unreal." We can learn that it is suffering only which is nourished and sustained by the four nutriments, that "only suffering arises where anything arises and only suffering ceases" ceases. And another statement of the Master where anything will gain fresh signify cancel and increasing weight: "This only do I teach: suffering and its end."

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Maha-sihanada Sutta: The Great Discourse on the Lion's Roar

<https://www.accesstoinsight.org/tipitaka/mn/mn.012.ntbb.html>

#### ----- **The Five Mental Hindrances** -----

These are, Doubt, sensual desires, ill will, restlessness & remorse, sloth and torpor  
Learning HOW TO MEDITATE ON IMPURE OBJECTS or the meditation on the impure.  
How does one guard sensual desires or sense doors?

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Here when a monk sees a FORM (any beautiful object) he does not see any delight in them thus not being attached to them or not welcoming them delight ceases and IF DELIGHT IS ABSENT there is NO BONDAGE.

Same principal applies to other sense doors.  
""SENSUAL DESIRE = BEING IN DEBT""  
Eating Food

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Here a Monk eats food not for purpose of enjoyment but only to sustain this body.  
DE-nourishing/abandoning of ILL-WILL:

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By meditating on loving-kindness, compassion, sympathy. Cultivating meditation on EQUANIMITY.  
""ILL-WILL = SICKNESS""  
SLOTH AND TORPOR:

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Laziness, drowsiness after eating food, mental sluggishness  
How to DE nourish SLOTH AND TORPOR:

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Realising that OVER EATING is cause of drowsiness,  
Friendship of noble one's

Changing body postures

Suitable conversation

Staying in Open air.

Additionally following points help too in abandoning the sloth and torpor:

1. Who knows when death will come so do what is required today and now.
2. Perceiving the suffering of impermanence
3. Contemplation of spiritual journey
4. Contemplation of Master's greatness

"" SLOTH AND TORPOR = IMPRISONMENT ""

Restlessness and Remorse AND DOUBT:

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Can be controlled by concentration breathing in out, equanimity.

SO LONG, these five hindrances are NOT ABANDONED the monk feels indebted, as ailing, as imprisoned, as enslaved.

"" Restlessness and Remorse = SLAVERY ""

"" DOUBT = TRAVELLING IN DESERT ""

Thus, foulness should be developed for the purpose of abandoning greed (lust). Loving-kindness should be developed for the purpose of abandoning ill will. [115] Mindfulness of breathing should be developed for the purpose of cutting off applied thought. Perception of impermanence should be cultivated for the purpose of eliminating the conceit, 'I am'""

The text of the Discourse says: "But when these five hindrances are abandoned, the monk considers himself as free from debt, rid of illness, emancipated from the prison's bondage, as a free man, and as one arrived at a place of safety."

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## **Root of Good and evil (greed, hatred and delusion)**

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Through understanding of IMPERMANENCE arises non-greed

Through understanding of SUFFERING arises non-Hatred

Through understanding of NON-SELF arises non-DELUSION

For who will allow the attachment to arise for something that is impermanent?, similarly knowing that every phenomenon is a suffering, one moves away from producing more suffering due to anger (non hatred), thus knowing that every phenomenon is void of self, who would plunge in to confusion of mind aka non-delusion?.

He who has not abandoned greed, hatred and delusion is a MARA's prisoner, captured in MARA's snares, subject to evil one's will and pleasures.

There are 3 fires: Fire of lust, fire of hatred, fire of delusion and when one extinguishes these 3 fires by seeing impurities of body, by loving and kindness, By wisdom , the one is liberated completely as they transcend all ills /miseries, ending all RE-BIRTH's of miseries, they do not go to any new existence of new miseries.

Applying 5fold power to perceptions/thoughts

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1. Contemplation of impurities in case of attractive living being and Contemplation of impermanence towards objects of non-living beings such as thoughts, phenomena
  2. Perceive repulsive living beings by elements or with loving-kindness, and to other non-living beings contemplating by elements
  3. To perceive from the viewpoint of impermanence and impurities.
  4. From the view point of loving-kindness and as consisting of elements.
  5. By applying six factored EQUANIMITY, he dwells detached clinging to nothing



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## **Body scan with breathe (scan at every inhale)**

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❧ You should avoid any visual image of the part of the body you are scanning.

If it crops up naturally, never mind; but if it becomes predominant or you start giving importance to it, you will find that your awareness of sensations fades away and you stop practising Vipassana.

Instead you may try moving with the breath: breathe out and move down from one part to another, then breathe out again and move to the next part throughout the body as you go from head to feet; then breathe in and move up.

This can help you to fix your attention on the area you have chosen. From what you write generally, I would advise you to scan the body more quickly—say, in about 10 minutes. Don't worry for now about feeling every detail; that ability will come gradually. Move quickly and keep moving in different ways so that the experience remains fresh.

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## **DEPENDENT ORIGATION (PATICCA SAMUPPADA)**

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<http://liberationpark.org/companion.htm>

<http://liberationpark.org/companion.pdf>

6. Reverse Order of Dependent Origination to explain the Cessation of Suffering

- i) Without Ignorance, there are no Volitional Activities.
- ii) Without Volitional Activities, there is no Consciousness.
- iii) Without Consciousness, there are no Mentality and Matter.
- iv) Without Mentality and Matter, there are no Six Sense Bases.
- v) Without the Six Sense Bases, there is no Contact.
- vi) Without Contact, there is no Feeling.
- vii) Without Feeling, there is no Craving.
- viii) Without Craving, there is no Clinging.
- ix) Without Clinging, there is no Becoming.
- x) Without Becoming, there is no Birth.
- xi) Without Birth, there is no Decay, Death and Suffering.

This is how the Noble Truth of the Extinction of Suffering is explained by the formula of Dependent Origination. When a person fully comprehends the Four Noble Truth, he becomes an Arahant.

For the Arahant who has completely eradicated Ignorance, the chain of Dependent Origination, also called the Wheel of Existence is broken and there is no more rebirth and suffering

[https://www.urbandharma.org/pdf/PDF\\_BuddhismCourse/05\\_%20Dependent%20Origination.pdf](https://www.urbandharma.org/pdf/PDF_BuddhismCourse/05_%20Dependent%20Origination.pdf)

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## **Mahasattipathan sutta -Noble truth of cessation of sufferings**

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Clinging to Khanda's five aggregate is cause of suffering

Clinging to craving/pleasure is cause of suffering

Cessation of craving/forsaking it /giving it up , so in world of mind and matter this craving shall be eradicated and extinguished.

Each stage in 5 aggregates and Thoughts, the craving shall be forsaken, abandoned

Rolling in thoughts of mental contents is pleasurable and this craving may be eradicated and extinguished

Thus intention (Mental reactions or fabrication) is an integral part of our experience of all the khandhas — an important point, for this means that there is an element of intention in all suffering. This opens the possibility that suffering can be ended by changing (No Reaction) our intentions — or abandoning them entirely — which is precisely the point of the Buddha's teachings.

## **Mental contents**

Sense desire present  
sense desire absent  
Aversion is present  
Aversion is absent  
sloth and torpor (present)  
sloth and torpor (absent)  
Agitation and remorse present  
Agitation and remorse Absent  
Doubt present  
Doubt absent

## **Four noble truths'**

When one dwells observing the phenomenon of arising in mental contents,  
When one dwells observing the phenomenon of passing away in mental contents,  
When one dwells observing the phenomenon of arising and passing away in mental contents, and his awareness is established that these are mental contents,  
in this way he dwells DETACHED without clinging towards anything in world of mind and matters

## **KHANDA's**

there is the case where a monk... enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He regards whatever phenomena there that are connected with form, feeling, perceptions, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, a void, not-self. [Similarly with the other levels of jhāna]" (§31).

Buddha, Taking each khandha in turn, he asked: "Is it constant or inconstant?" Inconstant. "And is what is inconstant stressful or pleasurable?" Stressful. "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?" No.

### **Contact is the cause:-**

§ 17. [A certain monk:] "Lord, what is the cause, what the condition, for the delineation of the aggregate of form? What is the cause, what the condition, for the delineation of the aggregate of feeling... perception... fabrications... consciousness?"

[The Buddha:] "Monk, the four great existents [earth, water, fire, & wind] are the cause, the four great existents the condition, for the delineation of the aggregate of form. Contact is the cause, contact the condition, for the delineation of the aggregate of feeling. Contact is the cause, contact the condition, for the delineation of the aggregate of perception. Contact is the cause, contact the condition, for the delineation of the aggregate of fabrications. Name-&-form is the cause, name-&-form the condition, for the delineation of the aggregate of consciousness."

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## Burden

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The Blessed One said, "And which is the burden? 'The five clinging-aggregates,' it should be said. Which five? Form as a clinging-aggregate, feeling as a clinging-aggregate, perception as a clinging-aggregate, fabrications as a clinging-aggregate, and consciousness as a clinging-aggregate: This, monks, is called the burden.

"And which is the carrier of the burden? 'The person,' it should be said. This venerable one with such a name, such a clan-name: This is called the carrier of the burden.

"And which is the taking up of the burden? The craving that makes for further becoming — accompanied by passion & delight, relishing now here & now there — i.e., craving for sensual pleasure, craving for becoming, craving for non-becoming: This is called the taking up of the burden.

"And which is the casting off of the burden? The remainderless dispassion-cessation, renunciation, relinquishment, release, & letting go of that very craving: This is called the casting off of the burden."

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**"Ānanda, if you go to the monk Girimānanda and tell him ten perceptions, it's possible that when he hears the ten perceptions his disease may be allayed. Which ten?"**  
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The perception of inconstancy, the perception of not-self, the perception of unattractiveness, the perception of drawbacks, the perception of abandoning, the perception of dispassion, the perception of cessation, the perception of distaste for every world, the perception of the undesirability of all fabrications, Mindfulness of in-&-out breathing.

- ☐ Inconstancy (IMPERMANENCE of five aggregates/Khandas)
- ☐ Not-self (Illusion of six inner & outer sense media)
- ☐ Unattractiveness (unattractiveness with regard to this very body.)
- ☐ Drawbacks (with regard to this body. sickness, disease etc)
- ☐ Abandoning (He does not tolerate arisen evil, unskillful mental qualities, harming others etc)
- ☐ Dispassion (relinquishment of all acquisitions, the ending of craving, dispassion, Unbinding)
- ☐ Cessation (relinquishment of all acquisitions, the ending of craving, cessation, Unbinding)
- ☐ Distaste (abandoning any attachments, clingings, fixations of awareness, biases, or obsessions with regard to any world, refrains from them and does not get involved.)
- ☐ Undesirability of all fabrications. (There is the case where a monk feels horrified, humiliated, & disgusted with all fabrications or mental reactions.)
- ☐ Always mindful, he breathes in; mindful he breathes out focused on above 10 perceptions

## Perception arising/ceasing

- ☐ His earlier perception of sensuality ceases, and on that occasion there is a perception of a refined truth of rapture & pleasure born of **seclusion**...
- ☐ His earlier perception of a refined truth of rapture & pleasure born of seclusion ceases, and on that occasion there is a perception of a refined truth of rapture & pleasure born of **concentration**...
- ☐ His earlier perception of a refined truth of rapture & pleasure born of concentration ceases, and on that occasion there is a perception of a refined truth of **equanimity**...
- ☐ His earlier perception of a refined truth of equanimity ceases, and on that occasion there is a perception of a refined truth of **neither pleasure nor pain**...
- ☐ His earlier perception of a refined truth of neither pleasure nor pain ceases, and on that occasion there is a perception of a refined truth of the **dimension of the infinitude of space**...

□ His earlier perception of a refined truth of the dimension of the infinitude of space ceases, and on that occasion there is a perception of a refined truth of the **dimension of the infinitude of consciousness**...

□ His earlier perception of a refined truth of the **dimension of the infinitude of consciousness ceases**, and on that occasion there is a perception of a refined truth of the **dimension of nothingness**...

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And thus it is that with training one perception arises and with training another perception ceases."

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## DECONSTRUCT

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§ 34. "And just this noble eightfold path is the path of practice leading to the cessation of form, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. The fact that pleasure & happiness arise in dependence on form: that is the allure of form. The fact that form is inconstant, stressful, subject to change: that is the drawback of form. The subduing of desire & passion for form, the abandoning of desire & passion for form: that is the escape from form." [Similarly with the other four aggregates.]

"And what, lord, is the cause, what the requisite condition, for the purification of beings? How are beings purified with cause, with requisite condition?"

"Mahāli, if form were exclusively pleasurable — followed by pleasure, infused with pleasure and not infused with stress — beings would not be disenchanted with form.

But because form is also stressful — followed by stress, infused with stress and not infused with pleasure — beings are disenchanted with form. Through disenchantment, they grow dispassionate. Through dispassion, they are purified. This is the cause, this the requisite condition, for the purification of beings. And this is how beings are purified with cause, with requisite condition.

§ 39. "Thus an instructed disciple of the noble ones reflects in this way: 'I am now being chewed up by form. But in the past I was also chewed up by form in the same way I am now being chewed up by present form. And if I delight in future form, then in the future I will be chewed up by form in the same way I am now being chewed up by present form.' Having reflected in this way, he becomes indifferent to past form, does not delight in future form, and is practicing for the sake of disenchantment, dispassion, and cessation with regard to present form.

"(He reflects :) 'I am now being chewed up by feeling... perception... fabrications... consciousness. But in the past I was also chewed up by consciousness in the same way I am now being chewed up by present consciousness. And if I delight in future consciousness, then in the future I will be chewed up by consciousness in the same way I am now being chewed up by present consciousness.' Having reflected in this way, he becomes indifferent to past consciousness, does not delight in future consciousness, and is practicing for the sake of disenchantment, dispassion, and cessation with regard to present consciousness."

§ 40. "For a monk practicing the Dhamma in accordance with the Dhamma, what accords with the Dhamma is this: that he keep cultivating disenchantment with regard to form, that he keep cultivating disenchantment with regard to feeling, that he keep cultivating disenchantment with regard to perception, that he keep cultivating disenchantment with regard to fabrications, that he keep cultivating disenchantment with regard to consciousness. As he keeps cultivating disenchantment with regard to form... feeling... perception... fabrications... consciousness, he comprehends form... feeling... perception... fabrications... consciousness. As he comprehends form... feeling... perception... fabrications... consciousness, he is totally released from form... feeling... perception... fabrications... consciousness. He is totally released from sorrows, lamentations, pains, distresses, & despairs. He is totally released, I tell you, from suffering & stress." — SN 22:39

§ 41. "Monks, I will teach you the phenomena to be comprehended, as well as comprehension. Listen & pay close attention. I will speak."



"As you say, lord," the monks responded.

The Blessed One said, "And which are the phenomena to be comprehended? Form is a phenomenon to be comprehended. Feeling... Perception... Fabrications... Consciousness is a phenomenon to be comprehended. These are called phenomena to be comprehended.

**"And which is comprehension? Any ending of passion, ending of aversion, ending of delusion. This is called comprehension."**

§ 43. "It's just as when boys or girls are playing with little sand castles [literally, dirt houses]. As long as they are not free from passion, desire, love, thirst, fever, & craving for those little sand castles, that's how long they have fun with those sand castles, enjoy them, treasure them, feel possessive of them. But when they become free from passion, desire, love, thirst, fever, & craving for those little sand castles, then they smash them, scatter them, demolish them with their hands or feet and make them unfit for play.

"In the same way, Rādhā, you too should smash, scatter, & demolish form, and make it unfit for play. Practice for the ending of craving for form.

"You should smash, scatter, & demolish feeling, and make it unfit for play. **Practice for the ending of craving for feeling.**

-- Practice for the ending of craving for **aversion**

-- Practice for the ending of craving for **delusion**

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"You should smash, scatter, & demolish **consciousness** and make it unfit for play. **Practice for the ending of craving for consciousness — because the ending of craving, Rādhā, is Unbinding.**"

§ 45. "And what is the development of concentration that... leads to the ending of the fermentations? There is the case where a monk remains focused on arising & falling away with reference to the five clinging-aggregates: 'Such is form, such its origination, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its disappearance.' This is the development of concentration that... leads to the ending of the fermentations."

"Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness. Disenchanted, he becomes dispassionate. Through dispassion, he is fully released. With full release, there is the knowledge, 'Fully released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words. And while this explanation was being given, the minds of sixty monks, through no clinging, were fully released from fermentations.

§ 56. "Freed, dissociated, & released from ten things, Bāhuna, the Tathāgata dwells with unrestricted awareness. Which ten? Freed, dissociated, & released **from form**, the Tathāgata dwells with unrestricted awareness. Freed, dissociated, & released **from feeling**... from perception... from fabrications... **from Consciousness**... from birth... from aging... from death... from suffering & stress... Freed, dissociated, & released **from defilement**, the Tathāgata dwells with unrestricted awareness.

"Just as a red, blue, or white lotus born in the water and growing in the water, rises up above the water and stands with no water adhering to it, in the same way the Tathāgata — freed, dissociated, & released from these ten things — dwells with unrestricted awareness."

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## Khandha:

Aggregate; physical and mental phenomena as they are directly experienced: rūpa — physical form; vedanā — feelings of pleasure, pain, or neither pleasure nor pain; Saññā — perception, mental label; saṅkhāra — fabrication, thought construct; and viññāṇa — sensory consciousness, the act of taking note of sense data and ideas as they occur. Sanskrit form: Skandha.'

Āsava: **Mental Fermentations**; effluent.

Four qualities — sensuality, views, becoming, and ignorance — that "flow out" of the mind and create the flood of the round of death and rebirth. According to this interpretation, in each skandha — body, sensations, perceptions, mental formations and consciousness — there is emptiness and no substance.[3][11]

1: The mental fermentation (āsava) linked with "sensuality" is the false assumption, that sensing always brings pleasure, while actually sensing also is associated with pain and also neutral feeling, which is far the most common! 2: The mental fermentation associated with "becoming" is like the banal yet, common wishful thinking: "May I become rich, beautiful, and famous", not noticing that any becoming inevitably is associated with change, decay, death, and thus suffering too! 3: The mental fermentation associated with "ignorance" is the misconceptions we make by inaccurate approximation, undue generalization, and gross over-projection: What are the 5 aggregates?

You can meditate on each of the five skandhas using the six senses and their objects (Twelve Ayatanas).

Material Form (rūpa)

Feelings (vedanā)

Perception (saññā)

Mental Formations (saṅkhāra)

Consciousness (viññāṇa)

### What are the 5 Skandhas in Buddhism?

They are: (1) matter, or body (rūpa), the manifest form of the four elements—earth, air, fire, and water; (2) sensations, or feelings (vedanā); (3) perceptions of sense objects (Sanskrit: saṃjñā; Pāli: saññā); (4) mental formations (saṃskāras/saṅkhāras); and (5) awareness, or consciousness, of the other three mental ...

§ 29. "Then, quite secluded from sensuality, secluded from unskillful mental qualities, he enters & remains in the first jhāna: rapture & pleasure born of **seclusion**, accompanied by directed thought & evaluation.

"Then, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of **concentration**, unification of awareness free from directed thought & evaluation — internal assurance

"Then, with the fading of rapture, he remains **equanimous**, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, 'Equanimous & mindful, he has a pleasant abiding.' "Then, with the abandoning of pleasure & pain — as with the earlier disappearance of joys & distresses — he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain.

He regards whatever phenomena there that are connected with form, feeling, perception, fabrications, & consciousness, as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a disintegration, an emptiness, not-self. He turns his mind away from those phenomena, and having done so, inclines his mind to the property of deathlessness: 'This is peace, this is exquisite — the

resolution of all fabrications; the relinquishment of all acquisitions; the ending of craving; dispassion; cessation; Unbinding.'

"Staying right there, he reaches the ending of the (mental) fermentations. Or, if not, then through this very Dhamma-passion, this Dhamma-delight, and through the total wasting away of the five lower fetters [identity views, grasping at habits & practices, uncertainty, sensual passion, and irritation] — he is due to be reborn (in the Pure Abodes), there to be totally unbound, never again to return from that world. [See §47.]

"I tell you, the ending of the (mental) fermentations depends on the first jhāna.' Thus it was said, and in reference to this was it said. he said to the Blessed One, "Lord, Ven. Girimānanda is diseased, in pain, severely ill. It would be good if the Blessed One would visit Ven. Girimānanda, out of sympathy for him."

"Ānanda, if you go to the monk Girimānanda and tell him ten perceptions, it's possible that when he hears the ten perceptions his disease may be allayed. Which ten?

The perception of inconstancy, the perception of not-self, the perception of unattractiveness, the perception of drawbacks, the perception of abandoning, the perception of dispassion, the perception of cessation, the perception of distaste for every world, the perception of the undesirability of all fabrications, mindfulness of in-&-out breathing.

[1] "And what is the perception of inconstancy? There is the case where a monk — having gone to the wilderness, to the shade of a tree, or to an empty building — reflects thus: 'Form is inconstant, feeling is inconstant, perception is inconstant, fabrications are inconstant, and consciousness is inconstant.' Thus he remains focused on inconstancy with regard to the five aggregates. This, Ānanda, is called the perception of inconstancy.

"Even so, monks, whatever isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness. And what isn't yours? Form isn't yours...

Feeling isn't yours... Perception... Fabrications... Consciousness isn't yours: Let go of it. Your letting go of it will be for your long-term welfare & happiness."

<https://www.accesstoinsight.org/lib/study/khandha.html>

§ 40. "For a monk practicing the Dhamma in accordance with the Dhamma, what accords with the Dhamma is this: that he keep cultivating disenchantment with regard to form, that he keep cultivating disenchantment with regard to feeling, that he keep cultivating disenchantment with regard to perception, that he keep cultivating disenchantment with regard to fabrications, that he keep cultivating disenchantment with regard to consciousness. As he keeps cultivating disenchantment with regard to form... feeling... perception... fabrications... consciousness, he comprehends form... feeling... perception... fabrications... consciousness. As he comprehends form... feeling... perception... fabrications... consciousness, he is totally released from form... feeling... perception... fabrications... consciousness. He is totally released from sorrows, lamentations, pains, distresses, & despairs. He is totally released, I tell you, from suffering & stress." — SN 22:39

**"And which is comprehension? Any ending of passion, ending of aversion, ending of delusion. This is called comprehension."**

<https://www.accesstoinsight.org/lib/study/khandha.html>

<https://www.vridhamma.org/node/1663>

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## SENSATIONS

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<https://www.vridhamma.org/node/1663>

Sensation (vedanā) has a very important role in the Buddha's teaching. The Buddha made a ground-breaking observation: Whatever arises in the mind is accompanied by sensations on the body— Vedanāsamosaṇā sabbe dhammā. Even a thought that arises on the mind is accompanied by a sensation on the body. Therefore, when one is working with sensations, one is working at the depth of mind.

The feeling of sensation is the crucial junction from where one can take two paths going in opposite directions. If one keeps on reacting blindly to pleasant and unpleasant sensations one generates saṅkhāras of craving (lobha) and aversion (dosa): One multiplies misery. But by If one learns to maintain equanimity in the face of pleasant and unpleasant sensations one starts changing the habit pattern at the deepest level and starts coming out of misery. The sensations are the root. As long as one neglects the roots, the poisonous tree will grow again even if the trunk is cut.

A true follower of the Buddha, with concentration, awareness and constant thorough understanding of impermanence, knows with wisdom the sensations, their arising, their cessation and the path leading to their end.

The Buddha says in the Satipaṭṭhāna Sutta: <sup>3</sup>4tāpī sampajāno satimā. Sampajāñña is continuous clear comprehension and thorough understanding of the impermanent nature of the physical and mental structure (particularly vedanā). Vedanā is felt on the body but it is part of the mind and its observation means the observation of the mind and matter phenomenon.

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## INSIGHT MEDITATION (VIPASSANA)

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**\*\* To summarize the above, the philosophy/practice is defined as follows: \*\***

First we concentrate the mind. Once the mind is focused/sharp, you can begin to feel subtle sensations and feelings in the body you don't normally feel. These sensations can be pleasant or unpleasant, but the key is to recognize that they are impermanent; they will eventually pass. The habit pattern of the mind is to react to pleasant sensations with craving, and unpleasant sensations with aversion. The key is to understand that sensations cause reactions. Learn to observe these sensations, and not react, because these sensations are impermanent and will eventually pass. This process of observation without reaction is referred to as developing equanimity.

By following this process, you essentially make yourself more sensitive to and aware of your feelings. In your everyday life, you will begin to notice that there is always a feeling or sensation that comes before a reaction. If you can, try to notice which feelings cause which reactions. If you can't catch the feeling before the reaction, when you do react, try to notice how you feel, or how long it took you to notice the feeling ex) If you get angry, stop and try to pay attention to what sensations or feelings there are in the body. This attention to feelings will then help you in the future to notice when you are feeling a certain way, and remain equanimous rather than reacting.

<https://www.vridhamma.org/node/1663>

[https://www.vipassana.com/resources/nutshell\\_anatta\\_soullessness.php](https://www.vipassana.com/resources/nutshell_anatta_soullessness.php)

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## WISDOM IN VIPASSANA MEDITATION

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<https://www.vridhamma.org/node/1663>

Sensation (vedanā) has a very important role in the Buddha's teaching. The Buddha made a ground-breaking observation: Whatever arises in the mind is accompanied by sensations on the body—Vedanāsamosaṇā sabbe dhammā. Even a thought that arises on the mind is accompanied by a sensation on the body. Therefore, when one is working with sensations, one is working at the depth of mind.

It was the Buddha's great discovery that we generate taṇhā in response to the sensations. This was not known to the other teachers before the time of the Buddha, at the time of the Buddha, or after the Buddha. Those teachers kept advising people not to react to the sensual objects that come in contact with the sense doors—eyes with visual object, nose with smell, ear with sound, etc. The Buddha said that actually you are not reacting to these objects. He gave the example of a black bull and a white bull (one representing the sense doors and the other the sense objects) tied together with a rope.

Neither the black nor the white bull is the bondage; the rope is the bondage. The Buddha said that the rope of taṇhā is the bondage and that one generates taṇhā (craving or aversion) in response to vedanā (sensations)—

vedanā paccayā taṇhā (in the paṭiccasammupāda). This discovery made him an enlightened person. The Buddha equated the understanding of the paṭiccasammupāda with the understanding of the Dhamma. It is the law of nature that governs the cycle of suffering and the way out of the cycle of suffering. He said:

There are three important links in the Conditioned Arising. The first one is avijjāpaccayā saṅkhārā... In the past, one generated saṅkhāra because of avijjā leading to nāma and rūpa—the current existence. If avijjā, i.e. ignorance about the true nature of sensations, continues one generates taṇhā; vedanāpaccayā taṇhā. And this leads to upādāna (attachment) and bhava (birth) in future.

However, if one generates anicca-vijjā (the wisdom of impermanence from moment to moment) in response to vedanā, there is no avijjā—**the whole Chain of Conditioning Arising is broken in the ‘present moment’**. Thus one comes out of the cycle of birth and death **by striking at the root of the problem by working with the sensations; at the point in the chain where taṇhā / sensation is generated**.

So long as one is not aware of sensations one keeps on thinking that the outside objects are responsible for craving and aversion. For example, an alcoholic thinks that he is addicted to alcohol. He is actually addicted to the sensations that he feels when he drinks alcohol.

By generating understanding of the impermanent nature of sensations, one generates paññā in response to vedanā. When one observes sensations in this manner, one starts coming out of ignorance, coming out of suffering. One understands the law of nature, Dhamma niyāmatā, the law behind the natural order of phenomena.

The feeling of sensation is the crucial junction from where one can take two paths going in opposite directions. If one keeps on reacting blindly to pleasant and unpleasant sensations one generates saṅkhāras of craving (lobha) and aversion (dosa): One multiplies misery. But by If one learns to maintain equanimity in the face of pleasant and unpleasant sensations one starts changing the habit pattern at the deepest level and starts coming out of misery. The sensations are the root. As long as one neglects the roots, the poisonous tree will grow again even if the trunk is cut. The Buddha said: taṇhā arises in response to vedanā. There are many, even among those who are not the followers of the Buddha, who accept taṇhā as the cause of misery. But they miss the most important link: not one of them discusses vedanā and its relation to taṇhā. taṇhā is craving—Craving for acquiring, multiplying or continuing that which is pleasant, and craving to get rid of or repelling that which is unpleasant. Therefore taṇhā actually means both craving and aversion. The Buddha showed that the real cause of taṇhā lies in vedanā.

With this one discovery he gave us the key to opening the door of liberation within ourselves. It is logical that if taṇhā arises in response to vedanā, any effort to reach the root of taṇhā and to eradicate taṇhā must include experience of vedanā (bodily sensations), the understanding of how it causes craving and aversion, and the wisdom to know how it can be used for the eradication of taṇhā.

A true follower of the Buddha, with concentration, awareness and constant thorough understanding of impermanence, knows with wisdom the sensations, their arising, their cessation and the path leading to their end.

A meditator who transcends the field of mind-matter – i.e, reaches the stage where there are no more sensations - is freed from craving, is fully liberated. Whatever misery arises, all this has sensation as its cause; that is the first (stage of) Vipassana. Because of no more arising of sensation (because one has reached the stage beyond mind and matter) there is no arising of misery; that is the second (stage of) Vipassana.

The Buddha says in the Satipaṭṭhāna Sutta: ¾tāpī sampajāno satimā. Sampajāñña is continuous clear comprehension and thorough understanding of the impermanent nature of the physical and mental structure (particularly vedanā). Vedanā is felt on the body but it is part of the mind and its observation means the observation of the mind and matter phenomenon.

The following quotes clarify that vedanā indicates sensations on the body:

The study of the Tikapaṭṭhāna reveals the clear and explicit guidance from the Buddha that body sensations (kāyikaṃ sukhaṃ and kāyikaṃ dukkhaṃ) bear strongly dependent relations to the attainment of nibbāna. In the fifth to eighth jhānas, the mind is set free from the body and thus there is no experience of body sensations. Therefore, these brahmas lack rūpa and cannot experience body sensations.

<https://www.vridhamma.org/node/1663>

[https://www.vipassana.com/resources/nutshell\\_anatta\\_soullessness.php](https://www.vipassana.com/resources/nutshell_anatta_soullessness.php)

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#### **HOW TO NOT allow MIND to WALLOW IN SENSATIONS (my note):**

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If there was a person doing his tasks, who is being **disturbed** by ‘co-workers’, but he continues to work, **NOT identifying tasks at hand with ‘co-workers’**, does not react, and reflects thus, that ‘sensations that arise’ due to BOTH FEELING AND REFLECTION towards hindrance caused by ‘co-workers’ are mere SHADOWS and are DELUSION just like past memories, that they are unsubstantial, unsatisfactory and impermanent with no-self, Reflecting thus, **he does not see cause as the co-workers but sees cause within and in the form of feeling or sensation** and so by not reacting towards feelings or sensations one looks away from thoughts, feelings, and perceptions and so the person continues to do his work and thus allays the distraction to large extent.

AND, if the same person is being **blocked** by few other co-workers from doing his tasks, but yet he, with a strong will, continues to do his tasks to the best of his abilities, **NOT identifying tasks at hand with ‘co-workers’**, does not react, and reflects thus, that ‘sensations that arise’ due to BOTH FEELING AND REFLECTION towards hindrance caused by ‘co-workers’ are mere SHADOWS and are DELUSION just like past memories, that they are unsubstantial, unsatisfactory and impermanent with no-self, Reflecting thus, **“he does not see cause as the co-workers” but ‘sees cause within and in the form of feeling or sensation’** and so by not reacting towards feelings or sensations one looks away from thoughts, feelings, and perceptions and so the person continues to do his work and thus allays the distraction to large extent.

Similarly there is a case where man with sensation of pain in body or constant hindrance in form of tinnitus sound all the time, continues to do his work, **“NOT identifying his daily routine and tasks at hand with either pain or tinnitus sound”**, does not react, and reflects thus, that sensations that arise due to BOTH FEELING AND REFLECTION towards pain or tinnitus sound are mere SHADOWS and are DELUSION just like past memories, that they are unsubstantial, unsatisfactory and impermanent with no-self, Reflecting thus, **“he does not see cause as the pain or tinnitus sound” but ‘sees cause within and in the form of feeling or sensation’** and so by not reacting towards feelings or sensations one looks away from thoughts, feelings, and perceptions and so the person continues to do his work and thus allays the distraction to large extent.

Also seeing feeling of sensation as hindrances, and always causing misery, person becomes disenchanted with them, develops distaste for them, becomes wearied of them and thus renounces them (feeling of sensation) altogether as soon as they arise. **This, I say is the ‘way to NOT identify self with any sensations or sounds that cause hindrances and from stopping the mind to not wallow in feeling of sensations or sounds that cause misery’.**

Previously one tried to push out the unpleasant sensations or sounds, to pull in the pleasant ones. Now instead, one just **observe objectively**, without identifying yourself with the sensations or sounds. Now you are learning to be aware and not to react, to feel whatever is happening at the physical level and to maintain equanimity.

**Note:** The **objective** observer will seek to record simply what they see without offering any opinion. An **objective** perspective is one that is not influenced by emotions, opinions, or personal feelings - it is a perspective based in fact, in things quantifiable and measurable.

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## IMPERMANENCE:

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When a meditator practising ardently, does not miss sampajañña even for a moment, such a wise one fully understands all sensations. And having completely understood them, he becomes freed from all impurities. On the breaking up of the body, such a person, being established in Dhamma and understanding sensations perfectly, attains the indescribable stage beyond the conditioned world.

The arahant, having understood the entire field of sensations, from the grossest to the subtlest, does not after death return to this field of arising and passing away. Sampajañña is therefore essential in the Buddha's teaching. If you don't understand it you may be carried away in the wrong direction.

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## EXAMPLE OF LOGICAL SENSATIONS [My Note]

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"This is the real purpose of Vipassana meditation: to awaken an understanding of truth in all its aspects, and to maintain this understanding in every situation. Whether sitting, standing, lying down, or walking, whether eating or drinking, whether bathing or washing, whether speaking or remaining silent, whether listening, seeing, tasting, smelling or touching, the meditator must maintain sampajañña, and understanding of the entire truth.

Even when thinking one must maintain this understanding. Ordinarily we become absorbed in a train of thoughts; we forget ourselves entirely, and it seems to us that the mind has wandered far beyond the confines of the body. In fact this is not the case, but out of our ignorance we have forgotten the physical base of the mind; we have fallen into a delusion created by a partial view of truth. When we return to our senses, **“we return to an awareness of the underlying sensations that accompany the mental flow”**. With this awareness, we become steadfast in understanding truth in its totality. This is what is called becoming established in wisdom."

-Goenkaji

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## [My Note] on how to handle mental contents and body sensations:

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Always remember that there is a MIND and there is a BODY.....

MIND has mental contents or dhamma sensations, like anxiety, fear, panic, Thoughts (tinnitus is also a thought process) similarly BODY has SENSATIONS (touch of air, cut, bite, itching, thirst, hunger.... and so on and the formula is simple....Always contemplate the mental contents for their impermanence, un-satisfactoriness, and no-self and delusional qualities and thus ignore or abandon them as soon as they arise from MIND seeing them as delusion and void, while all BODY SENSATIONS [gross], must be observed equanimously, penetrating them to reach the area of body part where they 'exactly arise' and observe them at the site of exact arising, objectively and equanimously till they weaken.

SENSATIONS OVERLAP MIND AND BODY, hence if one is able to observe SENSATIONS objectively, one is released from defilement of mind and matter and

hence one shall be alert and always aware of sensations that arise on body due to MIND or MATTER.

Even MENTAL CONTENT's (like fear, anxiety) have sensations that arise in body, and in that case if you are able to locate sensations that is tied to mental content then go ahead and observe that sensation objectively and euqanimously, otherwise all mental contents must be abandoned or ignored, they shall not be observed for more than a minute or otherwise there is a danger of clinging to them and thus becoming a slave to the process which has no-self, exists only in thoughts.

For example, when FEAR ARISES there is a sensation of fear that is felt either on chest area or stomach. When one objectively observes this sensation of fear as it arises, one is able to neutralize it thus fear no more exists. Just few objective observations of sensation of fear as it arises is enough to get rid of the mental defilement's associated with fear. Similar rules apply to other sensations too. All one needs to do is to observe sensations as they arise, equanimously and objectively. Thus although fear is a mental content here, what we are observing is underlying sensation, and watching of sensation is the way to defile any misery created by mind.

A surface understanding of anicca, which is helpful, comes when after some time a very gross, solidified, unpleasant sensation goes. A deeper understanding, based on awareness of the subtle undercurrent of vibration, is that this sensation arises and passes every moment.

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### **CONTACT POINT observation (nose tip) (step-3)**

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Here, he trains himself in "breathing in" means: "mindfulness is fixed at the nose-tip or on the lip".<sup>3</sup> these are the places connected with breathing in and breathing out. That yogin attends to the incoming breath here. He considers the contact of the incoming and the outgoing breath, through mindfulness that is fixed at the nose-tip or on the lip. Mindfully, he breathes in; mindfully, he breathes out. He does not consider (the breath) when it has gone in and also when it has gone out.<sup>1</sup> He considers the contact of the incoming breath and the outgoing breath, at the nose-tip or on the lip, with mindfulness. He breathes in and breathes out with mindfulness. It is as if a man were sawing wood. That man does not attend to the going back and forth of the saw. In the same way the yogin does not attend to the perception of the incoming and the outgoing breath in mindfulness of respiration. He is aware of the contact at the nose-tip or on the lip, and he breathes in and out, with mindfulness.<sup>2</sup>

**Just like touch of SAW on WOOD is monitored similarly touch of air or breathe on nose tip is observed. Touch of breathe on nose tip is a sensation and that must be observed during this meditation.**

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**sampajanna-**

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To know at all time how to be equanimous to all phenomenon (mental and physical) so as to not cause further birth



-One who knows impermanence in a right way (as well as suffering and egolessness), has wisdom, sampajanna. Therefore, for a meditator, sampajanna is complete understanding. It is insight into all aspects of the human phenomenon, mental as well as physical. One must understand that whenever the mind encounters an object, it perceives and evaluates it in a distorted way through the coloured lens of past conditioning; it therefore reacts with ignorance, craving or aversion. This is the process that produces suffering because wisdom is lacking. You just observe. In this way you develop your faculties of sati and sampajañña—the wisdom that develops equanimity.

There can be a type of equanimity even without the understanding of anicca. It is achieved by repeatedly suggesting non-reaction and calmness to the mind. Many people develop this faculty and seem not to react or be upset by the vicissitudes of life. They are balanced, but only at the surface level. A deeper part of the mind keeps on reacting because it is in constant contact with bodily sensations at a depth they have not reached. Without sampajañña, the roots of the behaviour pattern of reaction—the saṅkhāras—remain.

The Buddha went deeper. Both the six sense doors and their objects were called saḷāyatana. He discovered that the contact between the two inevitably results in sensation, and that craving or aversion arises only after the sensation arises.

This is what you have started practising. You are developing equanimity not merely to the sense objects—sound, vision, smell, taste, touch or thought—but to the sensations that you feel, pleasant, unpleasant or neutral. Sampajañña has started with the understanding of the characteristic of arising and passing in bodily sensations. Having worked with Ānāpāna you easily experience sensations and you are developing equanimity with this understanding. You are practising the Buddha's exact words. You work hard to remain satimā and sampajāno: ātāpī sampajāno satimā. This is the message of the whole Satipaṭṭhāna Sutta. Develop your wisdom, your enlightenment. You have to change the old habit pattern of running away from sensations; you must remain with the deeper reality of arising and passing, samudaya-vaya, anicca. Come out of the ignorance, the bondage. Make use of these wonderful days of your life to come out of all your miseries.

**Stage of PERCEPTION must be relinquished for a strong consciousness and eradication of sankhara:->**

The practice is to weaken saṅkhāra (defilement aka mental, verbal or physical reactions in response to sensations) and saññā (perception), and to strengthen viññāṇa (consciousness), as long as saññā functions (process of designating sensations as either good or bad), however feebly, it will produce a reaction, a saṅkhāra. Saññā must be totally eradicated (sensations shall be just observed without designating them as good or bad) to experience the stage of viññāṇa as viññāṇa, thus it can be concluded that Stage of PERCEPTION (evaluating sensation in terms of designating them as either craving or aversion) in 5 khandas of any phenomenon must be relinquished for a strong consciousness and eradication of sankhara.

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## GROSS SENSATIONS v/s SUBTLE SENSATIONS [modified My Note]

Although difficult to grasp at this high stage, a subtle oscillation remains, and this sensation is called adukkhamasukham. Be very attentive: with a very sharp mind, feel the subtle oscillation, check the six sense doors, and keep understanding that this experience is anicca.

Samudaya-dhammānupassī: the dhamma, the reality, or the truth of arising (samudaya) is observed within the body. Then the truth of passing away (vaya) is observed. The gross sensation arises, seems to stay for some time, then passes away. Arising and passing are seen as separate. Then in the stage of bhaṅga, total dissolution, the sensation is one of vibrations that arise and pass with great rapidity. Samudaya and vaya are experienced together: there is no interval. According to the Visuddhimagga, the Path of Purification, the first important station is called udayabbaya. A meditator must understand this and the next stage of bhaṅga well.

A surface understanding of anicca, which is helpful, comes when after some time a very gross, solidified, unpleasant sensation goes. A deeper understanding, based on awareness of the subtle undercurrent of vibration, is that this sensation arises and passes every moment.

"Monks some might speak to you using speech that is timely or untimely; monks, some might speak to you according to truth or falsely; monks, some might speak to you gently or harshly; monks, some might speak to you with a good motive or with a harmful motive; monks, some might speak to you with a loving heart or with hostility.

On all occasions, monks, you should train yourselves thus:

'Neither shall our minds be affected by this, nor for this matter shall we give vent to evil words, but we shall remain full of concern and pity, with a mind of love, and we shall not give in to hatred. On the contrary, we shall live projecting thoughts of universal love to that very person, making him as well as the whole world the object of our thoughts of universal love — thoughts that have grown great, exalted and measureless. We shall dwell radiating these thoughts which are void of hostility and ill will.' It is in this way, monks, that you should train yourselves."

~ Kakacupama Sutta (MN 21)

Vipassana in Summary☺:

अगर तुम सारे बंधनों से छूटना चाहते हो तो जिस रास्ते पर चल कर मैं स्वयं जन्म मरण से मुक्त हुआ हूँ, आप भी मुक्त हो सकते हैं। आप को स्वयं ही कार्य करना है। अपने दीपक स्वयं ही बनना है। वह मार्ग "धम्म" है यानि शील, समाधि प्रज्ञा का है। जिसे विषयस्ना साधना कहते हैं जो स्वयं की अनुभूति, प्रत्यक्ष ज्ञान पर है। रोज 1 घण्टा शान्त चित से बैठें अपनी आने और जाने वाली सांस पर मन को नाक के तिकोने हिस्से पर एकाग्र करें ऐसा करते करते मन अति शुद्ध होता जाएगा। नाक तिकोने क्षेत्र पर संवेदनार्यें मिलने लगेगी। उनको समता/साक्षी भाव से महसूस करना होता है। आगे समस्त अंगों पर अनुभूतियों को देखना होता है समस्त बन्धनों से मुक्त हो जाएंगे। साधु साधु साधु

रोज 1 घण्टा शान्त चित से बैठें अपनी आने और जाने वाली सांस पर मन को नाक के तिकोने हिस्से पर एकाग्र करें ऐसा करते करते मन अति शुद्ध होता जाएगा। नाक तिकोने क्षेत्र पर संबेदनायें मिलने लगेंगी। उनको समता/साक्षी भाव से महसूस करना होता है। आगे समस्त अंगों पर अनुभूतियों को देखना होता है समस्त बन्धनों से मुक्त हो जाएंगे। साधु साधु साधु

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## Vipassana in Summary 🙏

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Sit 1 hour every day with a tranquil mind and after breathe watch meditation of ANAPANA, and Sensation watch meditation on upper lip or nose tip, one starts to get vibrations or sensations on upper lip area. Once that happens, one starts to scan body from top to bottom and observe flow of sensations objectively and with equanimity. This process releases oneself from defilements of past accumulation.

Vipassana Meditation is not a game of pleasure and pain. Every time you feel an unpleasant sensation and react with aversion, simultaneously if every time you feel a pleasant sensation and react with craving. So Vipassana Meditation will not help you. Keep on understanding and keep trying to change the old habits pattern and can stop reaction of Craving or aversion. Then you have started coming out of your prison and you are bound progress ahead on the path Dhamma. Otherwise you will always be miserable and will feel unhappiness in the mind !— Buddha

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### HOW TO TRAIN MIND on SPEECH from others:

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"Monks some might speak to you using speech that is timely or untimely; monks, some might speak to you according to truth or falsely; monks, some might speak to you gently or harshly; monks, some might speak to you with a good motive or with a harmful motive; monks, some might speak to you with a loving heart or with hostility.

On all occasions, monks, you should train yourselves thus:

'Neither shall our minds be affected by this, nor for this matter shall we give vent to evil words, but we shall remain full of concern and pity, with a mind of love, and we shall not give in to hatred. On the contrary, we shall live projecting thoughts of universal love to that very person, making him as well as the whole world the object of our thoughts of universal love — thoughts that have grown

great, exalted and measureless. We shall dwell radiating these thoughts which are void of hostility and ill will.' It is in this way, monks, that you should train yourselves."

~ Kakacupama Sutta (MN 21)

## DEFILEMENTS (SANKHARA)



"Any moment in which one does not generate a new sankhara (defilement), one of the old ones will arise on the surface of the mind, and along with it a sensation will start within the body. If one remains equanimous, it passes away and another old reaction arises in its place. One continues to remain equanimous to physical sensations and the old sankhara continue to arise and pass away, one after another. If out of ignorance one reacts to sensations, then one multiplies the sankhara, multiplies one's misery. But if one develops wisdom and does not react to sensations, then one after another the sankhara are eradicated, misery is eradicated.

The entire path is a way to come out of misery. By practising, you will find that you stop tying new knots, and that the old ones are automatically untied. Gradually you will progress towards a stage in which all sankhara leading to new birth, and therefore to new suffering, have been eradicated: the stage of total liberation, full enlightenment."

~S. N. Goenka

**My Note:** defilements are nothing but reactions towards sensations stored inside body --- so you have all reactions towards sensations stored in body since childhood till now....meaning all reactions you gave to sensations (anxiety, panic, itching, pain are example of sensations). So now, if you give new reactions of EQUANIMITY or NO REACTION to sensation as they arise again, then you get released from those sensations as now they are re-programmed to give no reaction. That is the crux of vipassana, to release from old incorrect habit of reaction to new no-reaction to those sensations or being equanimous to them

## VIMUTTIMAGGA

They agree that in practising *Andpndhasati* (mindfulness of respiration) the breath should not be followed inside or outside because it distracts the mind. This causes the body and the mind to waver and tremble. The simile of the man sawing wood illustrating where the breath should be noted (i.e., at nose-tip or on the lip) is common to both works. The *Visuddhimagga* quotes other similes in illustration. It also quotes (p. 280) the *Patisambhiddmagga* (I, p. 165) which warns against the practice of trying to follow the inhaled breath to the heart (*hadaya*) and the navel (*ndbhi*) and the outgoing breath back from the navel to the heart and nose-tip, for, both the mind and the body become 'disquieted and perturbed and shaky' if this practice is resorted to.

**Just like touch of SAW on WOOD is monitored similarly touch of air or breathe on nose tip is observed. Touch of breathe on nose tip is a sensation and that must be observed during this meditation.**

<https://www.accesstoinight.org/ptf/dhamma/index.html>

<https://www.buddhismuskunde.uni-hamburg.de/pdf/5-personen/analayo/from-grasping.pdf>

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### **1.7 Freedom from Grasping (Pg:20)**

A prominent method for developing freedom from grasping takes the five aggregates [affected by] clinging as its object. This mode of contemplation focuses on their impermanent nature in particular, that is on their arising and passing away.

Practising in this way establishes an increasing inner distance towards one's own tendency to grasp at them (AN III 32).

Contemplating the rise and fall of the five aggregates is given considerable prominence in the discourses as a form of meditation that issues in awakening (Gethin 1992: 56). This may well be the reason why teachings regarding this form of meditation practice are reckoned the Buddha's lion's roar of instruction (SN III 85). The same form of contemplation features among the mindfulness practices described in the Satipa\_sutta (MN I 61).

According to the Aggivacchagotta-sutta, the Buddha's aloofness from views, di\_hi, was the direct outcome of his having seen, di\_ha+, the rise and fall of the five aggregates. Even the former Buddha Vipassi reached awakening by contemplating the rise and fall of the five aggregates [affected by] clinging (DN II 35). The potential of this practice lies in its tendency directly to undermine all clinging to a sense of 'I' (MN III 115). Once the sense of an 'I' that lurks behind the five aggregates [affected by] clinging has been fully understood and abandoned, they stand, as it were, with their root cut off (Thi 106). This root is none other than desire for them (SN III 100). In contrast, by seeking gratification in things that can be clung to or grasped at, craving will continue to grow. This is simply a natural consequence, just as a fire will burn ever more when additional fuel is added to it, or as a tree will grow as long as it is well nourished through its roots (SN II 85 and SN II 87). In short, one who grasps is thereby bound by Mara (SN III 73).

Due to grasping at a world that is but the product of the six senses, one becomes subject to affliction (Sn 169). Such grasping is the condition for becoming and thus for the perpetuation of dukkha (Sn 742). Only those who realize that grasping is fearful will reach liberation through not clinging, (AN I 142), attaining the internal freedom of having destroyed all grasping (SN II 54). To reach the destruction of all clinging requires letting go even of the most sublime type of experience, such as the attainment of neither-perception-nor-non-perception, which can be reckoned supreme among objects of grasping (MN II 265).

Hence practising mindfully one should dwell free from any dependencies and from clinging to anything in the world (MN I 56). In particular at the time of death it is of considerable importance to avoid grasping at any aspect of experience, be this any of the sense-doors or their objects, any element or meditative experience, this world or another (MN III 259). Freedom from clinging is freedom from agitation and will issue in liberation (MN I 67). One who has reached final liberation has thereby fully understood the nature of grasping (SN IV 33). In fact, the total absence of clinging and grasping is the final goal itself.

"[Having] nothing, clinging [to nothing] ...  
This I call Nibbana." (Sn 1094).

PG:26

From the worldling's point of view, the material body is 'where I am', feelings are 'how I am', perceptions are 'what I am' (perceiving), volitions are 'why I am' (acting), and consciousness is 'whereby I am' (experiencing). In this way, each aggregate offers its own contribution to enacting the reassuring illusion 'I am'. Such 'I am' notions are but erroneous superimpositions on experience, conveying the sense of an autonomous and independent subject that reaches out to acquire or reject discrete substantial objects.

PG:36

Other discourses indicate that to see the impermanent nature of the five aggregates (SN III 51), or of the six senses and their objects (SN IV 142) constitutes right view. According to these discourses, by 'rightly viewing' the aggregates or senses as impermanent one becomes disenchanted, desires fade away, and eventually liberation will be gained. A similar perspective on right view can be found in the Mahasa#ayatanika-sutta, which reckons the abandoning of craving and delight in regard to the six sense-spheres, and in regard to the feelings that arise in dependence on them, as constituting right view (MN III 289)

The most frequent formulation of right view found in the discourses speaks simply of insight into the four noble truths: "knowledge of dukkha, its arising, its cessation and the path leading to its cessation – this is right view" (e.g. SN V 8). Each of these four facets requires a particular activity: the first truth needs to be "understood", the second needs to be "abandoned", the third needs to be "realized" and the fourth needs to be "developed" (SN V 436). The range of activities described here corroborates that right view is a matter of practice and realization.

Now what does right view by way of the four noble truths amount to? In practical terms, it amounts to identifying any form of attachment as a cause for the arising of dukkha. Now to be able to identify attachment as and when it manifests requires monitoring one's mental condition as continuously as possible. The guiding principle for such monitoring is the simple question: 'does this lead to dukkha?', or: 'does this lead to freedom from dukkha?' – a query to be posed in relation to oneself as well as to others.

This is precisely what makes the four noble truths become right view, namely that they lead to disenchantment, peace, direct knowledge and Nibbana (MN I 431).

## Volitional Formations / Sankhara (conditioned phenomena) (Pg:41)

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The passive mode of the term sankharas in its general usage stands for all **conditioned phenomena**. This way, the entire realm of existence can be covered through this usage of the term sankhara in the sense of sankhata, of what is "conditioned". All sankharas are impermanent and unsatisfactory, while all dhammas are not self (Dhp 277-279). This is the way things are, the pattern inherent in them (AN I286).

PG: 52

The term sa\_khara can cover all five aggregates. Such a usage occurs in a verse by the monk Adhimutta, in which he tells a gang of criminals intending to murder him that he is free from fear, since he knows that there is no 'I' to be killed – only sa\_kharas will pass away (Th 715). A similar sense recurs in a verse by the nun Vajira (SN I 135), who in reply to a challenge by Mara

points out that his notion of a (substantial) 'being' is utterly mistaken, since in reality there is just a heap of sankharas.

Thus the Pañcattaya-sutta (MN II 231) explains that for attaining neither-perception-nor-non-perception the presence of anything seen, heard, sensed or cognised becomes an obstruction. This passage uses the term sa\_khara to represent what is seen, heard, sensed or cognised, followed by explaining that this lofty attainment can only be gained with a mere residue of sankharas.

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A relation to dukkha can be seen in the threefold distinction of dukkha (SN V 56), which distinguishes between outright pains, displeasure due to change and the unsatisfactoriness of all sa\_kharas. Thus, the key to gaining higher wisdom and insight is to properly contemplate sa\_kharas (AN II 94). When lust, hatred and delusion have been de-conditioned and eradicated (SN IV 362). Thus only Nibbana goes beyond the range of sa\_kharas even in their most general sense, being the "stilling of all sa\_kharas" (e.g. MN I 436). Such stilling of all sa\_kharas, the Dhammapada explains, is happiness indeed (Dhp 368 and 381).

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## What is the meaning of 'Bhava'? saṃsāra'(existence, round of rebirth)

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In modern Hindi 'bhava' means 'saṃsāra'(existence, round of rebirth). When one says bhava sāgara (ocean of life or existence or the present life) one means saṃsāra sāgara. This meaning is very close to its meaning in Pali literature, yet here it is used in the sense of kamma (action). When we examine each of the twelve links of the Law of Dependent Origination, we see that when any of the six sense organs comes in contact with its object then sensations arise, pleasant or unpleasant. Up to this stage no karma is performed. Mostly these pleasant or unpleasant sensations that arise are respectively the results of some past wholesome or unwholesome kamma. The craving that arises immediately following this gives rise to a new cycle of kamma. When the craving becomes intense, it becomes upādāna which is rendered into English as grasping or attachment. At this stage one is compelled to perform actions: physical, vocal or mental. These actions are called kamma bhava or simply bhava (becoming).

The kamma that we perform because of our craving and grasping creates a saṅkhāra (conditioning) which gives rise to the cycle of birth and death. "Whatever I am now is the result of my past kamma. Thus my kamma is my bhava." Therefore we can regard kamma and bhava as synonymous. Every one of us is entangled in the fetters created by our own actions. Indeed this bhava sāgara is so vast and deep that it is difficult to see its end. It is in fact fathomless. Everybody's bhava is determined, is caused by one's kamma. An insect born in a cesspit moves restlessly about in it and dies after some time. The infinite numbers of suns, moons, stars and the earth and sky have no meaning for this insect. They do not matter at all to it. Its bhava is confined to the cesspit. In the same way everybody's bhava is determined by his or her kamma.

As mankind we are the highest among all sentient beings, but even then our bhava is also determined by our kamma. Of what use are these infinite suns, moons, stars, planets and nebulae to us? Though we may imagine their influence on us, every being is born here or there in the vast and endless world of existence according to his or her kamma. The bhava that we have created is the cause of our birth, and birth is necessarily followed by old age, death, sorrow and lamentation, and many kinds of ailments, suffering and disease. This is the Law of Dependent

Origination. If *taṇhā* (craving) which follows *vedanā* (sensation) is eradicated, then *upādāna* (grasping) and *bhava*, or *kamma-bhava* (becoming), will automatically cease to be. For one who no longer creates any *bhava* for himself, his actions are like burnt seeds not capable of sprouting. One who has rooted out craving and ignorance from the mind has become an *Arahat*, and his or her actions do not bear any fruit. As a consequence, one does not create any *bhava* (future life) for oneself. So there will be no new birth, no old age, no death, no sorrow and lamentation, and no disease. All are transcended. This is the state of *Nibbāna*.

When we have understood Dhamma deeply, we realize that the creator and manager of this world is neither a God, nor a Brahma but our own actions. Whether 'He' exists or not we do not suffer any loss, nor do we gain anything on 'His' account. Whatever deserts we get are not because of 'Him' but because of our *kamma-bhava*. We create *bhava* by our actions and eradicate it by purifying our minds of those actions. Therefore we are responsible for liberating ourselves. How can a poor creator God or Brahma help us? If one proudly calls himself a 'deliverer' he definitely has a wrong view. A great man can at most show the path to the people. If he compassionately shows the right path, he is a deliverer in this sense, nothing more than this.

Suppose somebody describes to me the way from Rangoon to Mandalay, and though I understand his instructions I do not walk on that road, then Mandalay remains far away. Somebody can only show me the path, but cannot take me to the goal. I must walk there myself. One must have thoroughly understood by walking on the path that this is *bhava*, this is its cause, and this is its cessation; only then is this person really liberated, free from fetters. All others are confused, are in delusion.

Therefore, in order to be free from craving and becoming let us observe *sīla* (precepts of morality), practice *samādhi* (concentration of mind), develop *paññā* (insight wisdom), grow strong in Dhamma and be liberated from all fetters. Herein lies our welfare.

S N Goenka

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## **WISE ATTENTION Pg: 75**

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The practical implications of wise attention in relation to dependent arising are spelled out in several discourses, which clarify that such wise and penetrative attention focuses on the specific conditionality of phenomena: "when this is, that comes to be, with the arising of this, that arises", etc. (e.g. SN II 95).

Dependent arising is, however, certainly not the only object of wise attention, a mental quality which much rather is of relevance to the entire field of insight. Especially wise attention directed to the impermanent nature of the five aggregates [affected by] clinging has a considerable potential of leading to the destruction of lust and therewith to liberation (SN III 52). It goes without saying that a similar outcome can also be attained if wise attention is directed to the impermanent nature of the senses or their objects (SN IV 142).

Besides awareness of impermanence, the range of wise attention also comprises giving attention to the five aggregates [affected by] clinging as something that is unsatisfactory, a disease, a tumour, a dart, a misery, an affliction, alien, disintegrating, empty and not-self (SN III 167). This series of qualifications builds on a foundation in awareness of impermanence and then leads on to the other two characteristics – unsatisfactoriness and not-self – described from a series of related



angles. The comprehensiveness of the resultant insight perspective is such that wise attention developed in this way can lead from the level of a worldling all the way up to complete liberation.

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## Insight / Vipassana Pg:85

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According to the standard definition in the discourses, to be wise is to be "endowed with wisdom regarding the arising and disappearance [of phenomena], which is noble and penetrative, leading to the complete destruction of dukkha". It indicates that, based on penetrative awareness of impermanence as the crucial foundation, the growth of true insight and wisdom manifests in a gradual ennobling of the practitioner and eventually culminates in total liberation from dukkha.

Comprehensive insight into impermanence then needs to lead on to insight into unsatisfactoriness and not-self or emptiness (Th 1117). That is, once a clear perception of impermanence, *aniccasañña*, has been established, the progress of insight requires viewing what is impermanent as unsatisfactory, *anicce dukkhasañña*, and that which is unsatisfactory needs in turn to be seen as devoid of a self, *dukkhe anattasañña*. The same teaching then continues by inquiring if it is appropriate to regard what is impermanent, unsatisfactory and subject to change as "this is mine, this I am, this is my self". The inevitable conclusion is that this would indeed be inappropriate.

Another quality associated with the same term is the ability to remain in the present moment. The theme of keeping to the present moment is taken up in a set of verses on how to best spend an "auspicious night", *bhaddēkaratta*. According to these verses, one should not go after the past, nor yearn for the future. Instead, spending one's time in a truly auspicious manner takes place when one sees with insight phenomena as and when they manifest in the present moment (MN III 193). Such seeing with insight here and now is also a key requirement of mindfulness practice, described in the *Satipatthana-sutta*.

### **Contemplation of phenomena (dhammas) covers the following topics:**

- the five hindrances,
- the five aggregates [affected by] clinging,
- the six sense-spheres,
- the seven awakening factors,
- the four noble truths.

Another two related contemplations analyse personal experience from the perspective of the five aggregates and the six sense-spheres. Insight into the impermanent nature of the five aggregates [affected by] clinging features in other discourses as a particularly prominent cause for the breakthrough to liberation (DN II 35; DN III 223; SN II 29; SN II 253; AN II 45 and AN IV 153). The reasons for this potential are not hard to find, as insight into the impermanent nature of what is clung to as 'I' and 'mine' erodes the very foundation of clinging. In the case of the sense-spheres, too, impermanence is another insight to be developed, as knowing and seeing the impermanent nature of the sense-spheres will lead to the attainment of stream-entry (SN III 225), if not higher.

The Dhammacakkapavattana-sutta delineates the actual tasks required for true insight into the four noble truths, **[the four noble truths: "knowledge of dukkha, its arising, its cessation and the path leading to its cessation – this is right view"]** indicating that the first truth needs to be fully understood, the second to be abandoned, the third to be realized and the fourth to be developed (SN V 422; see also SN V 436). Similarly other discourses that take up the same four activities indicate that what needs to be fully understood are the five aggregates [affected by] clinging, what needs to be abandoned are ignorance and craving for existence, what needs to be realized are knowledge and liberation, and what needs to be developed are tranquillity and insight (MN III 289; SN V 52; AN II 247). This is indeed the gist of the practice.

Detached progress instead leads to a maturing of the penetrative experience of the continuous arising and passing away of all aspects of body and mind. This eventually culminates in an experience of total dissolution, wherein the disappearance aspect of all phenomena becomes particularly prominent. At this stage, when the entire meditative experience is marked with constant dissolution and disintegration, fear arises. Such fear manifests because the very foundation of what is taken to be 'I' and 'mine', whether this be explicitly as a rationalized self-notion or only implicitly as a sub-conscious feeling of identity that lurks at the background of all experience, is experienced as unstable, as breaking down and disintegrating at every moment.

"One who meditates continuously, endowed with subtle view and insight, delighting in the destruction of clinging, him they call 'a true person'" (SN II 232; It 74 and Th 1012).

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Yuganaddha-sutta indicates that tranquillity neither leads on its own to awakening, nor is it an absolute requisite that needs to be developed up to a certain degree before undertaking the development of insight, nor can its development be completely neglected for the sake of insight.

## 9. Concentration / Samadhi Pg: 117

In the Pali discourses, the term samadhi occurs in a variety of contexts, covering not only the realm of tranquillity proper, but also the development of insight. Thus samadhi can refer to the practice of walking meditation (AN III 30), or to contemplating the arising and passing away of the five aggregates (AN II 45). A passage from the *A\_guttara-nikaya* treats even the four establishments of mindfulness as a form of Samadhi (AN IV 300). Samadhi that leads to mindfulness and clear comprehension by contemplating the arising and passing away of feelings, perceptions, and thoughts; and samadhi that leads to the destruction of the influxes by contemplating the arising and passing away of the five aggregates.

Concomitant with such overcoming of obstructive states is the cultivation of mindfulness, exemplified in the gradual path scheme through the development of clear comprehension in regard to any bodily activity. Out of the various bodily activities to be conducted with mindfulness, **the walking posture is particularly capable of leading to a stable form of concentration** (AN III 30)

**The mental obstructions** listed are doubt, inattention, sloth-and-torpor, consternation, elation, unease, excessive energy, deficient energy, longing, diversified perceptions and excessive meditation on forms.

## 10. Seclusion / Viveka Pg:139

Viveka as "seclusion" is accorded a high value in early Buddhism. A discourse in the A\_guttara-nikaya proclaims that the Buddha's teaching is for one who is secluded, not for one who delights in company (AN IV 229). According to another discourse in the same collection, whatever leads to seclusion instead of company should be considered categorically as the true teaching of the Buddha (AN IV 280).

Other passages indicate that monks who live secluded and encourage others in the same quality are praiseworthy indeed (AN V 130). A verse in the Sutta-nipata emphatically instructs that one should dwell in seclusion, which is [reckoned] the supreme form of dwelling among noble ones (Sn 822).

For one who does not delight in seclusion, it will be impossible to come to grips with the mind and develop concentration (AN III 423). The Mahasuññata-sutta clarifies that delight in company will obstruct experiencing the happiness of seclusion

## **11. Letting go / Vossagga Pg:147**

The path to liberation from its outset to its final completion, namely the need to quite literally "let go" of any clinging whatsoever.

Letting go of grasping at one's possessions leads to generosity, which manifests by "delighting in letting go", in the sense of "delighting in giving and sharing" (SN V 395). To be willing to let go in this way will become a source for a good reputation (AN I 226) and lead to a heavenly rebirth (AN IV 266).

In relation to the development of concentration, to let go would stand for letting go of concern with the world of the senses, first of all, and eventually also for letting go of the subjective sense of 'I'. Letting go also has a significant contribution to make in regard to the development of insight. Such development of the factors of awakening should be undertaken based on seclusion, dispassion and cessation, culminating in letting go.

The type of giving up that leads to an increase in unwholesomeness should be avoided, and only the giving up that leads to an increase in wholesomeness should be undertaken (AN V 192). The same is certainly also the case for letting go.

**In this context, giving up is preceded by contemplation of impermanence, fading away and cessation (MN III 83). A similar series of progressive steps in the development of insight can, on being applied to feelings in general, lead to freedom from clinging to anything in the world and hence to liberation.**

**In relation to pleasant feelings, such giving up will lead to overcoming the underlying tendency to lust. In relation to pain ful feelings, giving up will result in overcoming the underlying tendency to irritation, and in relation to neutral feelings in overcoming the underlying tendency to ignorance (SN IV 211). Hence whatever feelings are experienced, the task is to contemplate their impermanence and eventually give up all involvement with and attachment to them.** Not only in relation to feelings, but anything in the world of experience is best faced with an attitude of giving up. It was through such giving up of craving and of any sense of 'I' and 'mine' that the Buddha reached supreme awakening (MN I 6 and MN I 486).

Giving up acquisitiveness,  
And delighting in not clinging,  
[With] influxes destroyed and brilliant [with wisdom],  
These have attained Nibbana in this world" (Dhp 89).

## **12. Emptiness / Suññata Pg:153**

This is not a matter of mere philological interest, but points to an emphasis in early Buddhism on qualifying phenomena as 'being empty' rather than on an abstract state of empty-`ness'.

When a wise person investigates the “senses” he or she will find that they **are empty, void and vain**. In this way the empty quality of the village, in the sense of being devoid of people, finds its equivalent in the empty nature of the senses, highlighting that the senses are devoid of a self.

According to the Phe\_a-sutta, closer inspection will reveal each of the **five aggregates to be vain, void and unsubstantial**. The same discourse offers a set of similes illustrative of the manifestation of this void and vain nature of each aggregate:

The unsubstantial nature of material form is similar to a lump of foam carried away by a river; feelings are like the impermanent bubbles that arise on the surface of water during rain; perception is as illusory as a mirage; volitions are devoid of essence like a plantain tree (since it has no heartwood); and consciousness is as deceptive as a magician's performance (SN III 142). The Phe\_a-sutta concludes with a verse envisaging eradication of the fetters and attainment of the final goal as the potential outcome of contemplating the void and unsubstantial nature of the aggregates in this manner.

Each step of this meditative deepening of emptiness requires a clear awareness of what has been transcended at each point, in the sense of what the present experience is "empty of". When, for example, the perception of earth has been transcended by developing the perception of boundless space, this experience of boundless space is seen as empty of any perceptual experience of earth. Thus, when proceeding from the perception of earth to the perception of boundless space, the experience of boundless space is seen as "not empty" (asunña) of the perception of space. It is precisely this 'non-emptiness' that needs to be left behind in order to proceed further. Leaving behind the 'non-emptiness' of the perception of space leads to the next experience, namely to attaining the perception of boundless consciousness. This step, then, is "empty of" perceptions of boundless space. Yet, this same experience is "not empty", in so far as the perception of boundless consciousness is still present.

**Properly undertaking this genuine, undistorted, pure and gradual descent into emptiness will lead to the destruction of the influxes. Once this has been achieved and one's experiences are forever "empty of" any perception coloured by these unwholesome influxes, the supreme and unsurpassable peak of emptiness has been reached.**

The discourse instructs to contemplate the conditioned and impermanent nature of one's meditative experience. This indicates that, in order to attain the peak of emptiness, insight into conditionality and impermanence need to be developed. Moreover, the resultant insight perspective needs to be directed towards one's own experience of emptiness. The foregoing thus highlights that contemplation of emptiness has to be combined with the development of insight into the conditioned and impermanent nature of reality, an insight to be applied directly to one's present meditative experience. Other discourses confirm this need. They indicate that even the deepest and most sublime levels of meditative experience have to be contemplated as impermanent and unsatisfactory, in addition to being contemplated as empty.

### 12.3 The Mahasuññata-sutta

The need to complement meditation on emptiness with insight into impermanence is also evident in the "Greater Discourse on Emptiness", the Mahasuññata-sutta (MN III 109). In fact, the meditative instruction in relation to emptiness delivered in this discourse culminates in contemplation of the impermanent nature of the five aggregates as the means to go beyond the conceit 'I am'.

The Mahasuññata-sutta moreover highlights the importance of overcoming the conceit 'I am'. The conceit 'I am' is but a manifestation of ignorance and at the same time the pivotal point for the genesis of craving. The 'I am' conceit thereby stands at the root of the human predicament, and unwholesome mental states and reactions are but its multifarious outgrowths. The idea of selfhood underlying this conceit is the main target for emptiness meditation. Another discourse explains that to qualify the world as empty simply means that it is empty of a self and of what belongs to a self.

**The Mahasuññata-sutta also indicates how this can be achieved: by staying aloof from desire and aversion while walking, standing, sitting and lying down. In relation to communication, one should avoid useless worldly topics and engage solely in speech related to the practice and the path.**

#### **12.4 Other Passages on Emptiness**

The need to apply emptiness to everyday activities recurs in the Piṭṭhaparisaṃvāsa-sutta (MN III 294), a discourse also concerned with "dwelling in emptiness".

Contemplation of emptiness as a form of samadhi leads to removing all lust, hate and delusion (AN I 299) and thus constitutes the path to the unconditioned (SN IV 360). Such empty concentration often occurs in the discourses as part of a set of three concentrations, together with signless and undirected concentration (DN III 219). Emptiness occurs also together with signlessness and undirectedness as the three types OF contact experienced when emerging from the attainment of the cessation of perception and feeling (SN IV 295). These presentations underline the point made already above, namely that emptiness as a representative of not-self stands in an inseparable relation to the other two characteristics of existence, impermanence and unsatisfactoriness.

### **Entire field of misery and eradication of misery EXPLAINED:**

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The Buddha said that throughout his life he taught only two things: suffering (dukkha ) and the total eradication of suffering ( dukkha-nirodha ). That's all he taught. How will establishing a sect eradicate dukkha ? How will establishing a belief in a particular philosophy eradicate dukkha ? A Buddha is not interested in all those things. He is interested only in actual dukkha-nirodha . All his teaching is directed only towards the actual eradication of dukkha .

But these two things, dukkha and dukkha-nirodha , logically become four. To understand dukkha , you must understand dukkha samudaya , how dukkha arises. To realize dukkha-nirodha , you must understand magga—the way, process or path leading to the eradication of dukkha . Thus we have the Four Noble Truths.

Now what if the Buddha had been interested only in the theory of these four truths: "Oh people of the world, understand there is dukkha , understand that craving is the cause of dukkha , understand that there is total eradication of dukkha and understand that there is a way to the total eradication of dukkha ."? If all his teaching had ended there, he would have been no different from any other teacher of those days or later times.

But that was not his interest. He had become the Buddha not by mere belief in these four truths. He knew that just accepting the Four Truths does not help. One has to do something about them—in Pali language, this is *kiṇṇa* , to be done or put into practice. Then one can say, as the Buddha did, “I have done what is to be done about these Four Truths. The work is done—*katam* .”

However good a philosophy may be, however true it may be, it will not help people to come out of their misery unless the *kiṇṇa* becomes *katam* . Each individual must do whatever has to be done concerning the Four Noble Truths.

This is why a Buddha never teaches mere philosophy, and anyone who makes the teaching a philosophy does not benefit from it. Each person must work as the Dhamma intended, as the Buddha intended. And however much they succeed in doing what must be done concerning these four truths, to that extent they have come out of their misery.

For the First Noble Truth of *dukkha* , what has to be done? Explore the entire reality of it, the totality of it— *pariññeya* . If even a small part is left out, you have not explored it all. You can say you have explored the totality only when you have transcended the field of suffering and gone beyond it. And transcending *dukkha* is *dukkha-nirodha* , the eradication of misery. At the same time, exploring *dukkha* involves observing the Second Noble Truth of *dukkha-samudaya* , the arising of misery. You observe, “Look how *dukkha* starts!” And by understanding that, you keep on eradicating the tendency of the mind that is responsible for the arising of *dukkha* . You observe until no more *dukkha* arises; you have done what is to be done concerning the Second Noble Truth.

And how did you do it? How did you reach the stage of *dukkha-nirodha* ? Every step you have taken to explore the entire field of *dukkha* is part of the process through which you have passed, the path over which you have walked. You have walked step by step over the entire path. You have accomplished the Fourth Noble Truth, the truth of the path leading to the eradication of suffering.

By doing what is to be done concerning the First Noble Truth, you automatically do what is to be done concerning the other three. And how do you do what is to be done concerning the first? How do you explore the entire field of *dukkha* ? You start experiencing *dukkha* , you start feeling *dukkha* . In the language used by the Buddha, the words are *vedana* , *anubhavana* . You must feel it. You must experience it. You are not here simply to play an intellectual game. You start observing sensations.

The exploration started with *dukkha-vedanā* —unpleasant, gross sensation. As you understood in detail its reality by feeling it, you also understood that there is an ingrained tendency to react with aversion toward this unpleasant sensation. And it also becomes clear that every time you react with aversion, you become more miserable. Every reaction of aversion brings misery. You realize, “Oh, there is an unpleasant feeling in the body, and I am reacting with aversion. That means I am making use of my misery to multiply misery. Instead I must make use of this misery to come out of misery.” And it becomes clear that if you do not react, you do not multiply misery. You understand, “Oh, the best thing is for me not to react.”

Working in this way with unpleasant sensations, sometimes you succeed in not reacting and sometimes you fail. The old habit pattern keeps on overpowering you at times and you react with aversion. Then you remember that there shouldn't be any reaction of aversion and you

have a few moments when you do not react. This is how you start your work. Exploring the field of dukkha at the level of unpleasant sensations, you are experiencing dukkha , the First Noble Truth.

Then a time comes when the unpleasant sensations turn into sukha-vedanā —pleasant sensations—partly because some saṅkhāras have been eradicated and partly because this is the law of nature. From time to time changes naturally come, whatever the reason may be. You have started experiencing pleasant sensations, subtle vibrations. Now, if your understanding of Dhamma is not very clear, you won't know what to do. The old tendency of reacting to the pleasant sensations with craving will start overpowering you, and you will keep on reacting. You will think, "This is wonderful! The unpleasant has gone, now the experience is pleasant. I am free from misery. Dhamma has worked, I am liberated! Look, there are pleasant sensations, everything is good." And you are generating craving, craving.

But as the unpleasant sensations sooner or later turn into pleasant ones, the pleasant sensations eventually turn unpleasant. This is the law of nature. Someone who understands properly will think, "Look, because I developed clinging to the pleasant sensations, when unpleasant sensations arise again I become more miserable than I was in the first place. Oh, my aversion toward unpleasant sensations is the result of my clinging toward pleasant sensations." The more one clings to pleasure, the more one generates aversion toward pain.

In daily life also, when something desirable happens, you become elated and develop attachment to it. And when it passes away and something undesirable happens, you become depressed. Because you have developed attachment to the desirable, you are bound to have aversion toward the undesirable. Now it is becoming clear at the depth of the mind, where the sensations are experienced. Then wisdom starts arising with the experience: "Every time I react with craving toward the pleasant sensations, I am sowing seeds of misery, nothing but misery. I am allowing myself to be overpowered by ignorance. This is misery." Because the pleasant sensations reinforce the tendency to react with craving, actually they are misery. This is more dangerous than unpleasant sensation, which is obviously dukkha . When experiencing the unpleasant, it is easy to remember that any aversion will be harmful; one thinks, "I'd better observe, I'd better wait, I'd better remain equanimous." But when the pleasant experience comes, one reacts blindly. Instead one should realize, "Oh, this is a dangerous situation. This pleasant sensation is also dukkha ."

With this realization, one starts coming out of the habit of reacting with aversion toward the unpleasant and craving toward the pleasant. Gradually one changes the habit pattern of the mind and keeps working. When many of the saṅkhāras have gone away, one starts experiencing calm, quiet and tranquil feelings.

What you call unpleasant sensation is no longer there. But what you call pleasant sensation also is no longer there. The pleasant sensations came like the flow of a river, or like waves on the sea, or like strong electric currents. There is no such thing happening now—just calmness, tranquillity and a very subtle oscillation. This is what the Buddha called asukhamadukkha-vedanā , neither sukha nor dukkha . It is not the so-called neutral sensation you experienced when you first started meditating. That was a superficial sensation that you eventually found boring; you developed aversion toward it.

But now you do not become bored; you wish to remain immersed in the experience. You think it is wonderful because it is so peaceful and quiet. And so a new danger arises. First was the danger of reacting with aversion toward unpleasant sensation, then the danger of reacting with craving toward pleasant sensation. Now there is the danger that ignorance will overpower you. You think, “Ah, this is what I wanted. I’ve got it now. This tranquil, peaceful experience is nibbāna .” In fact you are mistaken. Yes, you are nearing nibbāna , but the experience of tranquillity is still within the field of mind and matter, the sensory field.

If wisdom arises, one recalls, “Look, this is still not beyond mind and matter. There is an oscillation going on. There is anicca .” And this very subtle oscillation disturbs you. It disturbs the feeling of quietude, tranquillity, and you think, “Oh this is misery.” Only when you realize this can you come out of suffering and experience something beyond it. Otherwise you remain stuck at this stage, as someone might become stuck with the free flow of subtle vibrations. The gross, unpleasant sensation is dukkha . The pleasant sensation is dukkha . And this subtle oscillation, which is neither pleasant nor unpleasant, this stage of tranquillity is also dukkha .

Then the words of Buddha become clear: “ Yaṃ kiñci vediyatiṃ taṃ dukkhasmiṃ : Whatever sensation you experience is of the nature of dukkha .” You have to realize this reality. When you do, you transcend it and experience the stage of dukkha-nirodha , the cessation of suffering. Then one can say, “ Pariññāta—I have explored the entire field of dukkha .”

And how have you explored the entire field of dukkha ? By exploring the entire field of vedanā . When the Buddha says that you must explore the entire field of dukkha , he also says that you have to explore the entire field of vedanā . When he says that you must walk on the Noble Eightfold Path to come out of dukkha , he says you have to do so by exploring the entire field of vedanā : “ Tisśannaṃ vedanānaṃ pariññāya ariyo aṭṭhaṅgiko maggo bhāvetabbo—You have to practice the Noble Eightfold Path to explore the entire field of these three vedanās, pleasant, unpleasant and neutral.”

Similarly, when the Buddha tells you to practice the four satipaṭṭhānas , he says, “ Tisśannaṃ vedanānaṃ pariññāya cattāro satipaṭṭhāna bhāvetabbo—You have to practice the four satipaṭṭhānas by exploring these three vedanās .” Without exploring the entire field of vedanā , you cannot explore the entire field of dukkha . You can not fulfill even the First Noble Truth and can never fulfill the other three.

With all four satipaṭṭhānas —observation of the body, observation of sensation, observation of mind and observation of mental contents—you must keep on understanding the arising and passing of vedanā at the experiential level, from moment to moment. With all four satipaṭṭhānas , the Buddha emphasized the importance of exploring the entire field of dukkha at the level of vedanā . Without it, there is every possibility of clinging to some experience. You cannot transcend all sensory experiences unless you understand that every sensory experience is dukkha .

Thus everything taught by the Buddha must at a deeper level be with vedanā . This is true even of what is normally thought of as the preliminary step of observing sīla , the moral precepts—that is, abstaining from unwholesome actions of body and speech. For example, a situation has arisen where there is a strong likelihood that you will break a particular sīla by



killing, or stealing, or performing sexual misconduct, or speaking lies and deceiving others, or becoming intoxicated. But you stop, you refrain from doing that. You are able to stop because you observe sensations in the body. Then you are not merely working at the surface of the mind. You are not merely restraining your physical and vocal actions. You are working at the deep mental level as well.


The urge to break a sīla originates because of the sensation that arises, pleasant or unpleasant. And because of this particular sensation, the volition in turn arises to do something physically or vocally that is not in your own interests or the interests of others.

However, when you are with sensation, you are working at the deepest level of the mind. And you are following the instructions of the Buddha to explore the entire field of vedanā. And as with sīla, when you practice samādhi, developing concentration, you have to remain aware of the sensations, pleasant, unpleasant or neutral. And when you develop your paññā, wisdom, you have to be aware of sensations. Sīla, samādhi, paññā—the entire practice of the Buddha’s teaching must be with the awareness of sensation.

If you remain aware of sensation and understand that it is arising, passing, arising, passing, you will eventually reach the stage of nirodha. You will be able to say, “Kataṃ buddhāna-sāsanaṃ —The Buddha’s teaching, what he wanted me to do, has been done completely. Natthi dāni punabbhavo’ti —there is no new life for me. I have finished, I have done what the Buddha intended me to do, what the Dhamma intended me to do.”

Work diligently, intelligently, understanding Dhamma, understanding the pitfalls. Keep working hard to become firm in Dhamma and attain real happiness.

Bhavatu sabba maṅgalaṃ —

May all beings be happy! 

#### **ADDITIONAL SCIENTIFIC NOTES on TYPE OF SENSATIONS:**

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<http://www.psychologydiscussion.net/sensations/sensations-nature-attribute-and-types-with-diagram/1605>

Types of Sensations:

#### **Sensations are of three kinds:**

##### **(1) Organic sensations** (DHAMMA SENSATIONS in Vipassana)

e.g., sensations of comfort or discomfort, Organic sensations have the following characteristics. They have no special sense-organs. They are not produced by external stimuli.

, (2) **Special sensations** (SENSATIONS due to contact of sense organs with perception or clinging of either CRAVING or AVERSION resulting in volitions), and

(3) **Motor or kinaesthetic sensations** (GROSS SENSATIONS in Vipassana).

Motor sensations are produced by the strain in the muscles, tendons and joints

**Organic sensations** are produced by the conditions of the internal organs of the body. (DHAMMA SENSATIONS): They are vital feelings, e.g., sensations of comfort

or discomfort. The sensations of comfort, discomfort, physical well-being and uneasiness cannot be localized. Some organic Sensations are vaguely localizable. Headache, hunger, thirst, etc., are vaguely localized. Headache can be localized in the head. Some organic sensations are definitely localizable, e.g., cuts, burns, sores, bruises, etc., in the injured tissue. Organic sensations have the following characteristics. They have no special sense-organs. They are not produced by external stimuli. They are produced by changes in the internal organs of the organism. They are due to the physiological conditions of the various visceral organs, e.g., stomach, intestines, internal sex mechanisms, and kidney.

Hunger is an organic sensation produced by the rubbing together of the stomach walls when it begins its churning movements. Thirst is a sensation produced by the dryness of the membrane in the back of the throat. Organic sensations have little knowledge giving value.

They do not inform us anything of the external world. They are called the 'barometer of our life process', because they inform us of the sound or unsound conditions of the body. They have a tendency to blend into one another, and fuse into a mass. They are not as clearly distinguishable from one another as special sensations such as colours, sounds, etc., are.

**Special sensations** are produced by the stimulation of the special sense-organs, viz., the eye, the ear, the tongue, the nose and the skin by special kinds of stimuli. (SENSATIONS due to contact of sense organs with perception or clinging of CRAVING or AVERSION). **Hunger, thirst, etc., are organic sensations.** Sensations of colours, sounds, tastes, smells, pressures, heat, cold, etc., are special sensations.

Sensations of colours, sounds, tastes, smells, temperature, pressure, etc., are special sensations. They have special sense-organs, e. g, the eye, the ear, the tongue, the nose, and the skin. They are produced by special kinds of external stimuli, e.g., light waves, air waves, etc. They are clearly distinguishable from one another. They are capable of localization. They can be referred to definite points of space on the body or in the external world. They have great cognitive value.

**Motor sensations:** Sensations of movement are **motor sensations**, Motor sensations are produced by changes in the organs of movement, viz., muscles, tendons and joints. (GROSS SENSATIONS): The muscle sensations, the tendon sensations, and the joint and articular sensations can be distinguished from one another in the kinaesthetic sensations. The muscle sensations are of the nature of

diffuse pressure of dull pain. The tendon sensations are of the nature of strain or effort.

Motor sensations are produced by the strain in the muscles, tendons and joints. The conditions are reported to the brain by sensory or afferent nerves which have their endings in the muscles, tendons and joints. In motor sensations there is also the compression of the skin. There is a sometimes pure tactual sensation of contact.

They are often accompanied by organic sensations, e.g., increased circulation of blood, quick breathing, heat, perspiration, fatigue, etc. Sensations of muscles, tendons, and joints contribute important factors to motor sensations.

-----**(VIPASSANA)**-----

### **AN EXAMPLE OF how to HANDLE PHENOMENON and MISERY That has ARISEN on account of that interaction: (26-10-2019)**

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There is a person 'ABC' who has written a BOOK on SCIENCE and TECHNOLOGY (**KAMMA**). Now this person shows this book (**KAMMA**) to his friend 'XYZ'. After reading the book, 'XYZ' makes some remarks on the content of book which are contradictory in nature. 'ABC' now feels **SENSATION** of 'RAGE' (**AVERSION**) that engulfs his body (stomach or chest, usually). The comments made on his book have created a sensation of AVERSION inside him towards his friend. After 'ABC' leaves his friend, he continues to have **ROLLING [aka CLINGING] THOUGHTS** about the whole interaction (**PHENOMENON**, aka interaction with 5 khanda's) and that continues to **AGITATE (MENTAL HINDRENCE)** him. The more he thinks about the INTERACTION aka phenomenon, more he is **BURDENED by the THOUGHT's [CLINGING= feeling conditioned by craving or aversion]** of AVERSION to his friend 'XYZ'. **The fact that AVERSION has arisen indicates 'lack of' or 'minimality' of COMPASSION in an individual.**

As VIPASSANA SADHAK's we know that ALL **PHENOMENON** (interactions) are EMPTY in essence and that **SENSATIONS WITH PERCEPTION of AVERSION** that arise on account of interacting with them are the **ROOT CAUSE** of 'birth of a MISERY', and once such aversions arise, **ROLLING IN THOUGHTS** of aversion creates **CLINGING TO THEM** and thus **BURDEN OF CLINGABLE THOUGHTS** is now carried by the **NAME-FORM** aka 'ABC' person in this case.

**In general, one must cultivate indifference to phenomenon w.r.to form, feelings, perceptions, fabrications and consciousness (5 khanda's) and practice for the sake of disenchantment, dispassion, and cessation with regard to 5 khanda's and also must work towards ending of craving, aversion and delusion towards all 5 khada's.**

## **2 WAYS to HANDLE ABOVE SCENEARIO:**

**One way to handle the above scenario** (EQUANIMITY to sensations and ABANDONING of thoughts)

Is by being **EQUANIMOUS to SENSATIONS as soon as they arise in response to interaction during flux of a phenomenon** (interaction), making sure that either craving or aversion do not arise in response to sensation being experienced at present.

**In the case of THOUGHTS of aversion in response to above phenomenon**, use the wisdom of **ABANDONING THE THOUGHTS** as soon as they arise. The thoughts must be abandoned with following wisdom, that they are illusion, devoid of self, dreamlike and are empty in essence, are impermanent and **UNSATISFACTORY** so why waste time on something that is just a delusion?

This along with **MINDFULNESS MEDITATION** of watching breathe anywhere on upper lip, or touch of **air or breathe** on upper lip so that **MIND IS ALWAYS IN PRESENT MOMENT**, shall help us come out of thought process.

## **The other 2'nd way (by OBSERVING SENSATION's and MENTAL HINDRENCES) is to understand the phenomenon in a following ways:**

As a vipassana sadhak's we are clearly aware that **we react to SENSATIONS that arise within us**, and not towards outside objects. Thus as soon as sensation which engulfed the body (with rage in above scenario) is arisen, we shall be alert enough to start OBSERVING it objectively and equanimously till it weakens or disappears. **The SENSATIONS that arise within body due to any aversion are weakened as soon as one starts to OBSERVE them equanimously.**

**Similarly for AGITATION** (a form of **mental hindrance**) that is cause by **THOUGHTS** that arise due to aversion, just being aware of the fact that **AGITATION** is arisen, one is able to weaken the thought. The meditator simply observes objectively whatever happens within the mind, whatever mental phenomenon, whatever Dhamma (mental contents), without becoming upset, he accepts whatever the mind contains at this moment: craving or aversion, sloth and torpor or **AGITATION**, guiltiness or sceptical doubts. And the law of nature is such that by observing them objectively, one automatically eradicates these hindrances.

This along with **MINDFULNESS MEDITATION** of watching breathe anywhere on upper lip, or touch of air or breathe on upper lip so that **MIND IS ALWAYS IN PRESENT MOMENT**, shall help us come out of thought process.

**\*\* THE ABOVE SCENARIO WAS EXPLAINED BASED ON FOLLOWING FACTS EXPLAINED BELOW \*\***

### **PHENOMENON, SENSATIONS, THOUGHTS, HINDRENCES, 5 KHANDA's, CLINGING EXPLAINED:**

**PHENOMENON:** It shall be understood clearly with experience that ALL PHENOMENON (interactions) are impermanent, unsatisfactory, have no-self or are VOID that there is no as subjectivity or objectivity applicable to them. **'These are MATERIAL and MENTAL phenomenon in a state of FLUX'** without 'soul' in reality which are such stuff as DREAMS are made of resulting from misconception based on **IGNORANCE, CRAVINGS, KAMMA and CONTACT**. Whenever one is awakened to illusiveness of 'self', manifestation or void-ness of phenomenon becomes clear and there remains no suffering or misery, this is **REALIZATION OF TRUTH OF VOIDNESS**

**SENSATIONS:** The feeling of sensation is the crucial junction from where one can take two paths going in opposite directions. If one keeps on reacting blindly to pleasant and unpleasant sensations one generates saṅkhāras of craving (desires) and aversion (dosa): One multiplies misery. But by If one learns to maintain equanimity in the face of pleasant and unpleasant sensations one starts changing the habit pattern at the deepest level and starts coming out of misery. The sensations are the root.

**The Buddha discovered a technique by which as soon as an impurity arises, you observe it, and you are out of it.** Nothing can arise in the mind without a sensation in the body. This is the law of nature. So whenever passion or fear or depression arises there must be a sensation on the body. Every sensation, pleasant or unpleasant, gross or subtle, has the same characteristic, arising, passing away. So this particular defilement that has arisen is also impermanent. This is not eternal. Let me see how long it lasts. It can't overpower you because you are observing it objectively. It becomes weaker and weaker and passes away.

**FEELINGS / SENSATIONS:** Contact between EYE and FORM, EAR with SOUND signifies definition of contact with sense impression. Thus, due to EQUANIMITY of CONTACT with sense impressions suffering cannot arise. Thus, we can say that because of cessation of IGNORANCE there is cessation of SENSE IMPRESSIONS, as due to equanimity, FEELING also ceased to be, thus NO CRAVING or AVERSION arises, KAMMA is not involved and thus no CONDITIONING (saṅkhara) arises, **in parallel, meditator is guided by in-out breathing with mindfulness. This is contemplation of feeling in full sense.**

**THOUGHT:** **thought** arises in relation to FEELING, thus sense impression (contact) gives rise to feeling and feeling give rise to perception and perception in turn give rise to thoughts. The meditator contemplates or meditate in such way, noticing arising falling away of phenomenon connected with feeling i.e. perception and thoughts, he clearly sees their voidness.

The thoughts must be abandoned with following wisdom, that they are illusion, devoid of self, dreamlike and are empty in essence, are impermanent and UNSATISFACTORY so why waste time on something that is just a delusion? Here WISDOM must be used to indulge in wholesome thoughts while avoiding thoughts that are unwholesome or futile.

**CLINGING:** Any craving or aversion to feeling or sensations must be avoided and one must strive to **ABANDON CLINGING** [CLINGING= feeling conditioned by craving or aversion] **towards any feelings or thoughts, maintaining unshakeable equanimity to all phenomenon.**

Clinging to Khandas five aggregate is cause of suffering

Clinging to craving/attachment/pleasure is cause of suffering

Cessation of craving/attachment/forsaking it /giving it up, so in world of mind and matter this craving shall be eradicated and extinguished. Each stage in 5 aggregates and Thoughts, the craving shall be forsaken, abandoned. Rolling in thoughts of mental contents is pleasurable and this craving may be eradicated and extinguished.

**EQUANIMOUS or Equanimity = No-Reaction** — this is probably the most important word/teaching of the entire course of vipassana. Remaining “EQUANIMOUS” means to be able to **SIMPLY OBSERVE** both pleasant and unpleasant sensations and not react with craving or aversion. The ability to simply observe, and not react. Learning how to simply observe and not react is the learning how to remain EQUANIMOUS.

**5 KHANDA's:** He regards whatever phenomena there that are connected with 5 khandas aggregates, (form, feeling, perceptions, fabrications, & consciousness) are void with no-self.

**CLINGING = “this feeling is conditioned by CRAVING or AVERSION”.**

□ The Blessed One said, "and which is the burden? ‘The five clinging-aggregates,’ it should be said. Which five? Form as a clinging-aggregate (Craving towards form), feeling as a clinging-aggregate, perception as a clinging-aggregate, fabrications as a clinging-aggregate, and consciousness as a clinging-aggregate: This, monks, is called the burden.

"And which is the carrier of the burden? ‘The person,’ it should be said. This venerable one with such a name, such a clan-name: This is called the carrier of the burden.

**Mental Hindrances:** These are, Doubt, sensual desires, ill will, restlessness & remorse, sloth and torpor or **agitation**. He who has not abandoned greed, hatred and delusion is a MARA's prisoner, captured in MARA's snares, subject to evil one's will and pleasures.

The meditator simply observes objectively whatever happens within the mind, whatever mental phenomenon, whatever Dhamma (mental contents), without becoming upset, he accepts whatever the mind contains at this moment: craving or aversion, sloth and torpor or **agitation**, guiltiness or sceptical doubts. And the law of nature is such that by observing them objectively, one automatically eradicates these hindrances.

When observing mental hindrances (as soon as they arise), the inner vision usually shall be pointed to brain location on top of head. Thus, in an example where one feels agitation due to some thoughts about some person, as soon as one observes and makes a note that ‘agitation has arisen due to some thought’, one also feels effect of **agitation** on some part of brain and an equanimous and objective observation of that area of brain along with awareness of specific mental hindrance eradicates the hindrance as soon as they arise.

One must be alert to Location of (top of head or brain), ARISING OF MENTAL HINDRANCE in case of MIND and location of ARISING OF SENSATIONS ANYWHERE ON BODY (usually chest, stomach or legs), and as soon as one observes the mental hindrance or sensation objectively, one eradicates these as per law of nature.

**What does one contemplate on:** Contemplating is to fix mind on phenomenon arising in the time of mindfulness practice, Contemplation is done on MENTAL contents (DHAMMA) and NOT ON SENSATIONS that arise on body, Sensations are observed with EQUANIMITY while mental contents are contemplated for impermanence, un-satisfactoriness and no-self resulting in abandoning of feeling and perception and clinging to them at all stages of dhamma . Contemplation is done on following:

- 1) 5 Hindrances 2) 5 aggregates affected by clinging 3) Six sense media / spheres 4) Four Noble truth of misery 5) contemplation of impermanence, fading away and cessation 6) "let go" of any clinging whatsoever 7) giving up of craving and of any sense of ‘I’ and ‘mine’.
- 2) From that contemplation, we can learn “not to recoil from the real and not to be carried away by the unreal.” We can say that “only suffering arises where anything arises and only suffering ceases” ceases.

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## CESSATION OF reaction in response to SENSATION Date 28-10-2019:

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Usually SENSATIONS are observed objectively and with EQUANIMITY, as soon as they arise, and in the case of GROSS SENSATIONS (long persisting), penetrative observation to seek subtle sensations in undertaken to eradicate the misery caused by sensations. The Buddha discovered a technique by which as soon as an impurity in the form of sensation arises, you observe it, and you are out of it. Also the wisdom that all sensations are IMPERMANENT and that they ARISE, PERSIST and CEASE as a pattern.

### ----- The other way to handle sensations is as follows: -----

As soon as **SENSATION (Itching, Pain, Mosquito Bite etc.)** ARISES, the next things that happens is that **PERCEPTION** kicks in. Since the original habit pattern is to IDENTIFY or **LABEL the SENSATION** as **DESIRED** (craving), **UN-DESIRED** (aversion) or **NEUTRAL**; based on such PERCEPTION and subsequent labelling the **VOLITIONAL REACTION** in the form of (Mental, physical or verbal) is performed, which get COGNIZED by **CONSCIOUSNESS**. This COGNIZED CONSCIOUSNESS [**sub-conscious**] then reacts as and when that sensation arises. That is why we scratch the body surface even during the sleep in the case of itching, every time there is a mosquito bite or simple itching. The reaction desired as per VIPASSANA teachings is to NOT REACT or 'NO-REACTION'

In order to break this PATTERN one must break the link where SENSATION is coloured by such DERIVED PERCEPTION of craving (good) or aversion (bad). THEREFORE AS SOON AS the SENSATION ARISES, one must CULTIVATE THE habit pattern to look or observe SENSATION as SENSATION without identifying them with GOOD or BAD. Such objective OBSERVATION of SENSATION will break the VOLITIONAL ACT as without identifying the sensation as good or bad, further programmed or cognized volitional action cannot be performed. After identifying sensation as sensation, one must then show DISINTEREST, DISENCHANTMENT [abandon] towards that sensation and shall look away from sensation to carry on with the other 'on going work'.

To take an example, as soon as sensation of itching started, one has to look or objectively observe the 'just arisen sensation' as 'just another sensation' without identifying it as good or bad. As, one simply observes the sensation with equanimity without identifying it as good or bad, and then one decides to simply abandon or **show DISINTEREST in that sensation**, and looks away from that sensation to carry on with other 'ON GOING WORK', one realizes that sensation has disappeared or mellowed down.

The whole process 'in the case of itching sensation example', finished in just around 10 seconds. As the Sensation of itching arises, One simply acknowledges arisen sensation as just another sensation, and starts to observe this sensation objectively and with equanimity for few seconds, then one shows disinterest in the arisen sensation and looks away from it, simply abandons it, to carry on with 'ongoing work'.

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**Next time you have cold cough do this breathing exercise 2-3 times**

\*Following breathing Exercise shall cure your COLD COUGH and asthma forever.\*

(Can be also used for Anxieties, asthma, cold and cough, Panic issues)

SIT in a relaxed slight upright position.

Do a regular natural breathing while **focusing your vision on chest area.**

Any time **AFTER** 'next EXHALE', HOLD or PINCH your NOSE with index and thumb fingers, keeping your mouth shut, **(You must increase your hold time gradually to minimum of 45 seconds)**

**In above step of hold, focus your vision ON CHEST area**

Start counting 1001, 1002, 1003 .....

HOLD TILL MAXIMUM till the time you cannot hold anymore.

YOU MUST Hold till STRONG URGE TO BREATHE.

Release your nose, but continue to look at chest area

**\*\* This is important step**

**At this stage after releasing the nose, deep breathing happens automatically. Now in order to avoid hyperventilation of breathe and subsequent cold cough issues, you must focus your vision ON CHEST AREA and let the chest do the breathing instead of nose.**

**Also those who watch or inhale breathe inside of nose may get cold cough issues due to hyperventilation, so the right way to watch breathe is by keeping vision @Chest area.**

**\*\***

Wait for at least 30-45 seconds and continue to look @chest, before repeating above steps **twice** times again

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**Breathing exercise for foggy ears/muffled ear voice syndromes / Tinnitus**

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**STAND** in a relaxed upright position.

Do a regular natural breathing while **focusing your vision on chest area.**

Any time **AFTER** 'next EXHALE', **HOLD or PINCH your NOSE** with index and thumb fingers, keeping your mouth shut, **(You must increase your hold time gradually to minimum of 25-45 seconds)**



**Bend down,** Bend over from the waist, head lowered, knees slightly bent. While you are bending in this position, you may find your head just near or above the knees.

While you are in this lowered position, you will feel a strong pulsation of blood in your head, eyes, mouth and tongue, and a flushed feeling from your chest to the top of your head. If possible, scan the entire face, ears, eyes and head while in this position.

Start counting 1001, 1002, 1003 .....

**HOLD TILL MAXIMUM** till the time you cannot hold anymore.

YOU MUST Hold till STRONG URGE TO BREATH.

Finally, slowly straighten/stand up, Come back to standing position, Release your nose,

**Focus your vision on chest** and let natural breathing happen automatically while your vision is focus on CHEST AREA

Repeat above steps 3 times, once a day, for few days, and then once a week.

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**\*\* This is important step**

**At this stage after releasing the nose, deep breathing happens automatically. Now in order to avoid hyperventilation of breathe and subsequent cold cough issues, you must focus your vision ON CHEST AREA.**

**Also those who watch or inhale breathe inside of nose may get cold cough issues due to hyperventilation, so the right way to watch breathe is keeping vision @Chest area.**

**\*\***

Wait for at least 30-45 seconds before repeating above steps **twice** times again

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## SIMPLEST WAY TO TINNITUS RESOLUTION (20-12-2019)

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## New FINAL METHOD to resolve tinnitus: (05-January-2019)

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\*\* Please IGNORE ALL MY PREVIOUS POSTS ON TINNITUS RESOLUTION  
\*\* Please use your best judgement when following any of suggestions given below

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**In short this is the explanation of TINNITUS solution:**

**One usually start with NON SPIRITUAL METHOD-1 as described in text below:**

We are just replacing the focus from ear or tinnitus voice to acquired visualized image thus re-programming the brain to look for acquired image rather than ear or tinnitus in case of any distress.

For first 2-3 days one must practice FOCUSING INNER VISION on anything "FAR AWAY visualized object" 24/7. For example one can continue to park INNER vision on visualized image of **glowing SUN, CROSS (Jesus), OCEAN (SEA), SKY, SUNLIGHT, glowing MOON**, or anything that's easy to focus on using visualization. I have used "**SUN**" as visualized object for this purpose. What is important here is that you always see this acquired image of '**SUN**' every few seconds in back of your mind or through inner vision.

ATTENTION to TINNITUS is what keeps it alive. Every time tinnitus starts; the first reaction is to shift attention to ear. What we are going to do henceforth is that we will shift attention instead to **visualized image of SUN**. Since there exists 'no tinnitus' at this acquired image of **SUN** or **CROSS (Jesus)**, you get NO Tinnitus voice or tinnitus voice diminishes quickly; as 'switched attention' away from ear to visualized image makes Tinnitus weak and it diminishes early. . Always remember that Attention to Tinnitus is what keeps it alive so once attention is shifted to object away from ear, there exists no Tinnitus in long run. There exists nothing but **silence** at the visualized acquired image, this is dissolution of tinnitus at acquired image.

**So next time Tinnitus starts; SIMPLY turn your attention to acquired visualized image of 'SUN'; continue to focus attention to this image as long as Tinnitus is alive. Soon it will diminish. All we are doing here is that we are cultivating habit to focus on acquired image of glowing SUN or CROSS, rather than focusing on ear or tinnitus voice during any DISTRESS.**

**As you continue to PREVAIL focusing on VISUALIZED IMAGE during onset of Tinnitus or any distress situation, you would have re-programmed the brain to send tinnitus to background during every such focus on image.**

**NOTE:-**This method is working just fine for me.

What had happened was that TINNITUS had TIED UP with EVERY DISTRESS signal of body, thus, every-time there was a distress (for example audio distress) the inner vision focus would shift to location of ear and hearing tinnitus. What we are doing now is that we reconnecting / re-programming the distress signal with acquired visualized image. There exists nothing but silence at the visualized acquired image, this is dissolution of tinnitus or distress of any kind at acquired image.

With this method where we see acquired visualized image of '**glowing SUN** in my case' always in back of mind every few seconds, and we see this image 24/7 every few seconds or every few minutes to train the mind, and when the distress of any kind appears, instead of focusing on location of ear and tinnitus voice the brain now is trained to look for acquired visualized image for every second the distress signal is **ON**, and there exists nothing but 'JUST SILENCE' at the visualized acquired image, this is dissolution of tinnitus at acquired image.

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**+ I BELIEVE THIS IS THE FINAL ANALYSIS about TINNITUS ISSUE +**

There are TWO visions, one is DIRECT vision and other is INNER vision. The INNER vision is that allows you to visualise and see things as you perceive. For example, you can close your eyes and still keep focus on any part of your body. In other example, while you are watching TV (direct vision), your 'inner vision or back of mind' is trying to hear tinnitus voice and this is the root cause. Shift inner vision also to hear TV audio in this example to alleviate the misery. Also every few seconds you must continue to visualize acquired image in back of mind **during all activities** till the recovery from tinnitus completes.

Now in Tinnitus, what happens is that neuronal electrical activity inside ear gets mixed up with the other sounds. Somehow, we have programmed the brain to listen to neuronal activity along with other sounds, and that is the crux of all problem. We are not supposed to hear that neuronal electrical activity.

**During regular activities while our DIRECT vision is parked at object of interaction, out INNER vision (back of mind) has a habit of getting PARKED at object of DISTRESS.** We shall DISALLOW that, and make sure to park our inner vision away from Object of distress.

What happens here is, that although your DIRECT vision is on something, your INNER vision or back of mind gets PARKED ON TINNITUS Activity. The inner vision attention to tinnitus activity accumulates enough neuronal electrical activity aka tinnitus, that goes into loop forever.

THUS, INNER VISION PARKED ON ear neuronal activities is the issue here. The problem here is that more the sound is closer to ear, more the chance that attention to ear will trigger tinnitus whenever one tries to hear sound that is close or at ear (continuous AUDIO in case of headphones on ear and continuous touch of air in case of running FAN).

Thus, in order to stop oneself from accumulating tinnitus activity one must make sure to PARK DIRECT vision and INNER vision at SAME activity. ATTENTION TO ear neuronal activity is the cause of trigger to tinnitus build-up and this PARKING OF INNER VISION to hear this tinnitus sound shall be STOPPED to do away with the issue of TINNTIUS.

**One must always make sure not to allow INNER vision to PARK on tinnitus activity going on inside ear. And this is done by shifting focus instead to acquired visualized image during all activities especially for the ENTIRE DURATION WHEN TINNITUS is active. For every second tinnitus is active you have to focus on visualized image thus re-programming the brain to focus on acquired image in case of any distress (tinnitus) instead of focusing on trying to hear tinnitus from ear. There exists nothing but silence at the visualized acquired image, this is dissolution of tinnitus at acquired image.**

When experimenting on trying to move tinnitus away from ear to nearby 'face area connected to middle ear' ("area-T"), I kept my focus on "area-T", 24/7 ignoring the sound of tinnitus from ear and continued to focus on area-T during the entire duration of onset of Tinnitus. In next 2 days my ear was free from the sound, but tinnitus had moved to area-T. **Please note that I was NOT trying to hear tinnitus at area-T, but was just focusing on area-T using inner vision during onset of tinnitus voice.**

This experiment made me believe that by focusing instead of "area-T" to FAR AWAY visualized image of **glowing SUN**, or OCEAN, or SEA, or SKY, or sunlight, OR glowing MOON we can actually stop tinnitus sound to take birth. All one has to do was keep their INNER vision or back of mind parked at one of visualized object (24/7) whenever one was free from NO-AUDIO or talking activities (like when walking, when sleeping) or in the case one starts to hear tinnitus voice starting to overcome your surrounding voices.

## **DEALING WITH TINNTIUS using BUDDHA's teachings:**

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**In BUDDHA's teachings on how to alleviate miseries, we have understood the following:-**

**ANY CLINGING** to either [sensations or thoughts, (TINNITUS in this case)] is the ROOT OF BECOMING i.e. cause of birth of a misery. This ROOT is none other than desire [craving, attachment] for them, (craving or desire to listen TINNITUS voice in this case).

**In short, one who grasps [CLINGS]**, is thereby bound by **MARA the evil**. Only those who realize that grasping (clinging to tinnitus voice in our case) is fearful will reach liberation through NOT clinging, and to reach the destruction of all clinging requires letting go even of the most sublime type of experience.

In fact, the total absence of clinging and grasping (to TINNITUS VOCIE in our case) is the final goal (NIBBANA) itself. Once the perception of CRAVING (desire to hear tinnitus voices in our case) behind the TINNITUS is understood the root is cut off and TINNITUS lies there open and naked without any effect, and thus disappears. WE NEED TO CUT OFF THIS "ROOT", of desire to hear tinnitus.

**Thus, to continue with logical explanation, if there was a person** and by our past experience we knew that any interaction with that person would cause us some sort of misery or unhappiness, and then if you find that person coming your way, what shall be the reaction of a noble person? A NOBLE PERSON would change the direction and look away from that person so as to NOT INTERACT with him and cause any unhappiness or misery later. Here the NOBLE PERSON would do this without creating any hatred or ill feelings or aversion for that person. A NOBLE PERSON WOULD ""SIMPLY CHANGE THE PATH OR LOOK AWAY" from that person without causing any harm to self by creating hatred or thoughts of ill feeling or aversion towards that person.

IN THE SAME way, when one sees or hears TINNITUS VOICE, one shall SIMPLY keep their VISION on "outside objects/interactions" or "outside sounds" **or acquired image**. Every time TINNITUS starts to bother the person, they will 'SIMPLY' make sure to

CHANGE PATH OF their INNER VISION to **acquired visualized image** or "outside objects" or "outside sounds", thus alleviating the misery. When doing so, they will not create any hatred or ill feelings or aversion towards the tinnitus sound. ONCE THE DESIRE TO HEAR TINNITUS VOICE is CUT OFF, tinnitus will become helpless and lie in background just like before.

WE HAVE SIMPLY FORGOTTEN THAT "OUTSIDE VOICES and outside interactions" are the PRIMARY ATTENTION and NOT THE TINNITUS VOICE as is our present case which is causing us the misery. **The desire to hear tinnitus voice over all other outside voices and outside interactions is the ROOT CAUSE HERE. Once you cut of the ROOT (i.e. desire to hear tinnitus voice, you will be cured of this issue.**

THERE IS NO NEED FOR MASKING devices or trying to CHALLENGE or suppress THE TINNITUS VOICE. YOU SHALL SIMPLY GIVE ATTENTION to OUTSIDE INTERACTIONS/objects and outside voices and the tinnitus voice will automatically go back in background. Learn to keep BOTH your Direct vision and INNER vision on outside objects and outside interactions. Tinnitus will play its game to rope you back in different ways, to make you give it primary attention, but if you have learnt to keep your INNER VISION and DIRECT VISION on **acquired visualized image** or outside objects of interactions and continue to show disinterest in tinnitus voice, you would have killed it in due course of time.

**\*\*NOTE\*\*** There are TWO visions, one is DIRECT vision and other is INNER vision. The INNER vision is that allows you to visualise and see things as you perceive. For example, you can close your eyes and still keep focus on any part of your body. In other example, while you are watching TV (direct vision), your 'inner vision' is trying to hear tinnitus voice and this is the root cause. Shift inner vision also to hear TV audio in this example. **For example, I continue to watch TV, and alongside I continue to see acquired visualize image every few seconds in back of mind \*\*\*\*\***

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**The steps to recovery are as follows:**

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**0)** For first 2-3 days one must practice FOCUSING INNER VISION on anything "FAR AWAY object" 24/7. For example one can continue to park INNER vision on visualized image of **glowing SUN, CROSS (Jesus), OCEAN (SEA), SKY, SUNLIGHT**, or anything that's easy to focus on using visualization.

For example I continues to focus on visualized image of **SUN or CROSS (Jesus)**, FAR AWAY all the time I was free (sitting, sleeping or when walking) and whenever tinnitus voice started to overcome surrounding voices I would look @visualized image of SUN till I prevailed. Continue to carry this visualized image of SUN 24/7 with you. Every few seconds you must look at this image during recovery, and in case tinnitus is active then you must focus on this image till the duration of tinnitus voice is active, eventually you must prevail on this image and make tinnitus feeble or weak or diminish altogether.

In other words if you are engrossed on something you will forget tinnitus and but when you come to senses or become aware of surroundings, in that case you must continue to focus on visualized image of **SUN** or **CROSS** every few seconds. **There exists nothing but SILENCE at the acquired visualized image, this is dissolution of tinnitus at acquired image.**

1) When WATCHING TV, make sure to focus your DIRECT VISION and INNER VISION on sound that is coming from the LOCATION of TV. During this time tinnitus activity may start but you must make sure to NOT ALLOW INNER vision to park on ear activity. You must make all efforts to make sure that “BOTH” your’ DIRECT and INNER VISION, are focused on sound coming from TV. Also every few seconds you must continue to visualize acquired image in back of mind during all activities including during watching of TV, till the recovery from tinnitus completes.

IN case of multiple sounds (for example sound of overhead fan along with TV audio) you may decide which 'ONE' sound you want to PARK at, both your direct and inner vision (TV sound in this case).

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**If I ask you to ignore the Tinnitus sound then that will be a wrong statement as it reeks of some kind of aversion towards voices, instead I ask you to focus on “outside sounds” (TV, people, audio of any kind) so much so that automatically you forget the tinnitus voices. You must try to prevail on “ outside sounds” or visualized far-away objects, by one pointed concentration or focus on “ outside sounds or far-away objects”, and in case there is no ‘outside sounds’ then you must meditate or focus on SURROUNDING SILENCE and PREVAIL so much that you only hear silence. The other option is to focus on far-away object like SUN, CROSS, OCEAN, SKY, SEA, etc. till tinnitus has subdued or taken a back seat. I normally start to concentrate on visualized far-away image of ‘glowing SUN’, in case I see tinnitus starting to take dominance when surrounded by no-activity like TV or music and also there is no silence around. There exists nothing but silence at the visualized acquired image, this is dissolution of tinnitus at acquired image.**

**The trick here is to BE AWARE that every time you hear tinnitus voice it clearly means that your INNER vision is trying to focus on tinnitus voice and make that as primary voice instead of surrounding sounds or surrounding silence. As soon as you hear tinnitus voice you must immediately take action to put focus back on acquired image or surrounding outside voices (pick any one voice to focus) or put focus on surrounding silence or far-away object in case there is no voice.**

**Also in the case when one is sleeping on affected ear on a pillow where tinnitus voice is so much audible due to nearness of ear due to sleeping position, in that case you can either focus on FAR AWAY object like visualized image of SUN, CROSS or Vast Ocean, or SKY, or MOON etc. or may try to meditate or put one pointed focus on surrounding silence till you prevail. There exists nothing but silence at the visualized acquired image, this is dissolution of tinnitus at acquired image.**

**When I say you must “PREVAIL”, that means concentrate on outside voice or silence or far away object till you do not hear tinnitus anymore or you are sure that outside objects are now given more preference by INNER vision and tinnitus is just a feeble helpless voice going on in behind.**

2) When doing NO activity (related to talking or listening ), make sure that INNER vision is parked at one of acquired visualized object (24/7) whenever one was free from NO AUDIO or talking activities (like when walking , when sleeping)

3) **What has happened in case of tinnitus is that we have been programmed to give tinnitus voice as primary attention over other voices. This habit has to be reversed by giving more attention to acquired image and surrounding voices.**

4) **This also means that one shall NEVER EVER hear any audio inside of ear but strive to hear all sounds away from the ear. HEADPHONES shall be avoided in initial periods of recovery (except of talks, not music listening) because they will bring attention back to ear and trigger TINNITUS to start again. Later one can practice hearing sound inside of head and not from ear to avoid tinnitus coming back. At present headphones or earphones shall be avoided till complete recovery from tinnitus.**

**IN SUMMARY; what we are doing here is that:--**

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0) during regular activities while our DIRECT vision is parked at object of interaction, our INNER vision has a habit of getting PARKED at object of DISTRESS. We shall DISALLOW that and make sure to park INNER vision away from Object of distress.

1) KEEP INNER VISION parked away from ear to anywhere else. Mostly you will keep your both vision (direct and inner) at one object of interaction and during no interaction your focus will be on visualized image of FAR AWAY object like **SUN, CROSS, OCEAN, and MOON** etc.

Continue to carry this visualized image of SUN 24/7 with you. Every few seconds you must look at this acquired visualized image during recovery, and in case tinnitus is active then you must focus on this image till the duration of tinnitus voice is active, eventually you must prevail on this image and make tinnitus feeble or weak or diminish altogether.

In other words if you are engrossed on something you will forget tinnitus and but when you come to senses or become aware of surroundings, in that case you must continue to focus on visualized image of SUN every few seconds. There exists nothing but silence at the visualized acquired image, this is dissolution of tinnitus at acquired image.

2) In case of NO activity (sleep or doing nothing), keep inner vision focused FAR AWAY visualized object like **SUN or CROSS, 'Ocean', SKY, MOON.**

3)

If tinnitus starts to bother you that means inner vision has parked strongly on Tinnitus; in that case; close your eyes and use your inner vision to Prevail on acquired visualized object or direct vision sound (TV or other audio) or far off visualized image of SUN, or ocean or sky. Simply speaking train your inner vision to prevail upon acquired visualized object or outside sounds or No Sound by focusing on image of SUN, sea or sky. This you can do by closing your eyes and interact with acquired object other than Tinnitus till your inner vision have prevailed on outside object (either sound or visualized far away image)

4)

**What has happened in case of tinnitus is that we have been programmed to give tinnitus voice as primary attention over other voices. This habit has to be reversed by giving attention back to outside or surrounding voices.**

**++ REMEMBER, that for every second you turn your attention to Tinnitus, you ACCUMULATE tinnitus which will loop back to haunt you; hence it very important to NOT let your inner vision focus on Tinnitus even for a second. Prevail on keeping your focus on everything away from ear and towards acquired object during recovery. ++**

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**Let's do these tests to begin with, if you are able to prevail even for a minute on object of concentration and do not hear Tinnitus then you have succeeded the test:**  
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**1) (FAR AWAY visualization test)**

Close your eyes, and MEDITATE (concentrate on specific object) on VISUALIZED image of **SUN, CROSS**, vast ocean, or **SKY**, or **MOON**, far away, **FOCUS BOTH YOU DIRECT AND INNER VISION** on this far away image, till you prevail, i.e. you only see for example **'glowing SUN'** and all other voices (tinnitus or other voices) are subdued or gone. There exists nothing but silence at the visualized acquired image, this is dissolution of tinnitus at acquired image.

If tinnitus voice starts to bother you, that only means that your **INNER VISION** is not yet focused on object of interaction i.e. visualized far away image of **'SUN'**, in this case. This initially may require 5-10 minutes but as you progress you shall be able to quickly **PREVAIL** on far away image of ocean next time you do this just in few seconds or a minute

**2) (MEDITATING (concentrating) on surrounding SILENCE test)**

Similarly when hearing **NO SOUND** or there is **COMPLETE SILENCE** around, then go ahead, close your eyes and start meditating or concentrating on surrounding silence. Keep you focus on **SILENCE**, **FOCUS BOTH YOU DIRECT AND INNER VISION** on the silence, till you prevail, i.e. you only hear silence, and all other voices (tinnitus or other voices) are subdued or gone. There exists nothing but silence at the visualized acquired image, this is dissolution of tinnitus at acquired image.

If tinnitus voice starts to bother you, that only means that your **INNER VISION** is not yet focused on object of interaction i.e. **SILENCE** in this case.

This initially may require 5-10 minutes but as you progress you shall be able to quickly **PREVAIL** when meditating on silence, next time you do this just in few seconds or a minute

**3) (AUDIO/VIDEO/Music sound test [do not use headphones ever])**

**When SOUND is very much AUDIBLE, then you FOCUS BOTH YOU DIRECT AND INNER VISION to this sound, no matter what even if tinnitus is active at that time. You will notice that your one pointed focus on SOUND that you are interacting with at that time will subdue all other voices. Also every few seconds you must continue to visualize acquired image in back of mind during all activities till the recovery from tinnitus completes, that means while watching TV, every few seconds you must keep focus on acquired image through back of mind. FOCUS BOTH YOU DIRECT AND INNER VISION on the SOUND from device along with acquired image, till you prevail, i.e. you only hear sound from device, and all other voices (tinnitus or other voices) are subdued or gone.**



**++ REMEMBER, that for every second you turn your attention to Tinnitus, you ACCUMULATE tinnitus which will loop back to haunt you; hence it very important to NOT let your inner vision focus on Tinnitus even for a second. Prevail on keeping your focus on everything away from ear and towards acquired object during recovery. ++**  
In other words if you are engrossed on something you will forget tinnitus and but when you come to senses or become aware of surroundings, in that case you must continue to focus on visualized image of **SUN** every few seconds.

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### **Additional NOTES:**

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The acquired image of **glowing SUN, CROSS (Jesus), MOON** etc. must now be carried almost every second in back of your mind. More specifically as soon as Tinnitus starts you have to focus on this acquired image instead of focusing on Ear or Tinnitus voice. Not only that, you must cultivate the ability to focus in such a way that once you concentrate on acquired image of **CROSS** or **SUN**, within seconds or a minute you shall see only this image and do not hear or see anything else. There exists nothing but silence at the visualized acquired image, this is dissolution of tinnitus at acquired image.

Once you have learnt to prevail on this image, you must continue to see this image every few seconds in back of your mind. Once Tinnitus starts you shall continue to see this image till you have rid of Tinnitus voice or Tinnitus has become feeble enough to not bother you.

When watching TV, Sleeping, walking you shall always see this acquired image of **CROSS** or **SUN** every few seconds so much so that your brain is re-programmed to instead look for this acquired image during distress rather than focusing on hearing tinnitus or ear. All the sounds must be listened or heard away from the ear henceforth.

Also we will have to figure out how to hear voice coming from headphones, till then you must avoid headphone. Since sitting under running FAN triggers Tinnitus as continuous touch of **AIR** on ear causes attention to **EAR** and hence build-up of tinnitus, in that case one must focus on this acquired image when sitting under running FAN. Same principal may apply to music when heard from earphones. One has to focus on acquired image away from ear so that attention is on the image while listening to music, this way one can avoid accumulating tinnitus when using earphones. But I would ask you to be away from headphones for now.

**\*\* All other explanation given on tinnitus previously in other blogs can be ignored except breathe watch/observing touch of air on upper lip part. Also NON SPIRITUAL METHOD part SHALL BE USED as explained. \*\***

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OPTIONAL method to shift focus away to upper lip:

VIPASSANA SENSATION OBSERVATION MEDITATION AT UPPER LIP, METHOD-2:

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Contact point selected for observation = “exactly at upper lining of Upper Lip”)

Sit on floor or chair and close your eyes. Only one contact point [either of nose tip or exactly at upper lip] is selected for sensation watch here. Here one observes touch of AIR or Breathe as it GENTLY touches contact point of exactly at upper lip. One shall observe each touch of breathe on upper lip, WITHOUT MISSING EVEN A SINGLE TOUCH OF BREATHE when doing sensation watch meditation

Gentle TOUCH OF AIR at contact points is a SENSATION and one must observe this sensation every time air touches contact point of upper lip. This process will enable subtle sensations (vibrations) on contact point selected during meditation. Just observe touch of air that hits gently on contact point selected during this mediation.

Watch gentle touch of air or breathe on upper lip 24/7, while walking, sitting or in a sleeping positions several times, at least 20-30 minutes at stretch for each session. You must do at least 2-3 such session each day till recovery. It is a good idea to always switch to sensation watch at upper lip DURING EVERY FREE TIME ENTIRE DAY. In this case you ignore breathe, you only watch gentle touch of breathe as it happens on anywhere on upper lining of upper lip.

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### NON SPIRITUAL METHOD-1:

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First line of defence against tinnitus is, using noise reduction (23DB noise reduction or more.)EARMUFFS minimum 20 minutes at a time, and cotton swab or just plain cotton rolled and placed inside ear canal 24/7 all days for few weeks. EARMUFFS help create VACUUM and NO electrical conduction can take place in VACUUM.

Also while walking, sitting or sleeping, practice seeing acquired visualized image of SUN every few seconds, thus making this as primary focus rather than Tinnitus. This has to be practiced extensively first few days. What this means is that for the duration of Tinnitus or otherwise you will "focus on image of SUN" rather than focus on Tinnitus. You are just replacing the FOCUS here.

Apart from preliminary precaution like using speaker mode to talk on cell-phone, avoiding cell-phone on affected ears, avoiding earphone or headphone, using cotton swabs rolled and inserted inside ear canal 24/7 for few months, avoiding proximity to all electrical sounds or devices (AC/FAN, COOLERS, remain away from them at least 5 feet away), following Buddha way of protocol shall bring one out of misery of tinnitus. Cover your Ear with bed sheet etc. when sleeping under running FAN as continuous touch of air on ear triggers tinnitus, or sleep in such a way that FAN air reaches only up to neck.

\*\* It is also STRICTLY ADVISED to GO SILENCE, at least for 3-4 weeks to speed up healing in initial periods of recovery. This means one must TALK only when necessary, SPEAK on speaker mode of cell phone when attending calls ‘not for more than a minute or two’, shun listening to all TV, Radio. \*\*

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## **Tinnitus Resolution Method [1-Feb-2020]**

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**“”Area-T”” (henceforth referred as AREA-T) of skin ‘which covers the 1.5 inch area that starts from middle of ear (towards face side) going up to earlobe that touches bottom of ear’.**

**This is my analysis as per my recent experiment of being able to shift TINNITUS to area-T near the face away from Ear Canal.**

**When I kept my focus on area-T, 24/7 through INNER VISION, especially during audio video listening, the tinnitus was shifted and restricted to said area-T. This means that the problem of tinnitus is explained as follows:-**

**When we listen to audio or video, the inner vision as of now is focused on/inside EAR CANAL thus giving us the perception of tinnitus coming from inside of ear. This happens because as WE LISTEN TO AUDIO, INNER VISION BEING PROGRAMMED TO FOCUS inside of EAR CANAL, all neuron electrical activity gets accumulated for that period of time when we are listening to audio. Thus, after the continuous audio like a song or music is finished, we have accumulated sufficient garbage in form of electrical activity of neurons inside ear canal since as of now our INNER VISION is programmed to focus inside of ear during any such audio interaction.**

**It looks like that this is WRONG PROGRAMMING OF INNER VISION during all such audio interactions, as INNER VISION FOCUS on ear canal during audio listening is creating tinnitus activity which must go on till all the garbage accumulated is flushed out.**

**And SINCE, DURING such flushing we focus again on ear canal, the process of garbage collection aka electrical activity of neurons, goes in to LOOP, thus perception of never ending TINNITUS.**

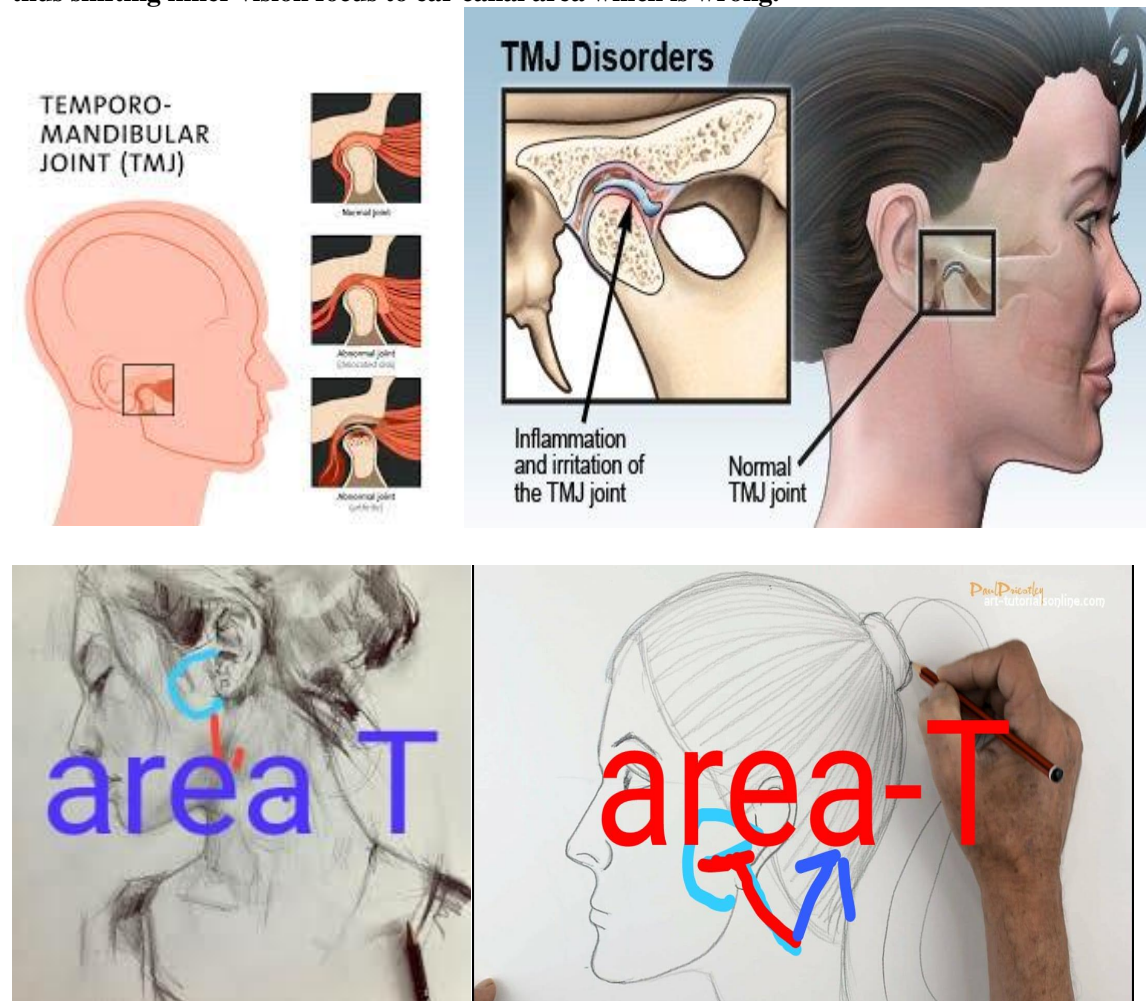
**The solution lies in SHIFTING OF INNER VISION AWAY TO OUTSIDE OF EAR CANAL during all such audio listening. Thus I have experimented to keep my inner vision focus far away, to either GLOWING SUN, SKY, OR SEA, or any such object which you can focus on 24/7 during recovery period from tinnitus. Thus when you start to focus your inner vision away to VISUALIZED IMAGE of sky, sea or tree, or any object that is away from our body, we are RE-programming inner vision focus away from Ear during all such audio interactions, and thus alleviate the problem of tinnitus for good.**

**“”Area-T”” (henceforth referred as AREA-T) of skin ‘which covers the 1.5 inch area that starts from middle of ear (towards face side) going up to earlobe that touches bottom of ear’.**

At NO COST shall you observe or give attention to tinnitus voice. Tinnitus will come and go but as long as your inner vision focus is far away to visualized image of GLOWING SUN, sky, sea or tree or any object outside your body (select any one object only for 24/7 focus) you will be free from it largely.

What was happening was that neuron activity aka tinnitus was getting mixed with Audio signals during all listening...so more we were concentrating on ear canal during audio listening more we were accumulating tinnitus neuron activity that is why listening to music through headphone was always the reason to trigger strong tinnitus back.

This has happened due to shifting of neuron activity aka tinnitus voice towards ear canal when during initial periods we tried with too much curiosity to listen to that neuron activity aka tinnitus thus shifting inner vision focus to ear canal area which is wrong.



This square box in the pic above (TMJ disorder) is the spot which is the epic centre of tinnitus. This (Square box and Area-T in above pics) is exact location where tinnitus gets accumulated and since it's near to hearing device aka cochlea we hear tinnitus. Use honey + turmeric paste application 2 hour each on this area, for several days with gaps, also learn to keep jaw relaxed always....That shall do the good Apart from that objective observation of affected area mentioned above shall be done but there is a vipassana process for that, I will explain later My tinnitus I think is at last stage now..... Last I heard music with headphone for around 40 minutes, so it looks like I am on way finally to end of it. Give me more time, but in meanwhile use that combined paste of honey plus turmeric application, along with keep jaws relaxed all the time.

**THE MOST IMPORTANT point here is NOT TO OBSERVE or GIVE ATTENTION to TINNITUS VOICE, as attention to tinnitus voice is the REAL CAUSE that makes it come alive.**

**TINNITUS VOICE SHALL BE STRICTLY IGNORED BY shifting focus away to sensation watch aka touch of breathe at upper lip for each breathe without missing even a single breathe during sensation watch meditation.**

**ACCEPTANCE TO TINNITUS VOICE is a good start, as ANY AVERSION or FEAR to tinnitus voice will make it stronger. So please accept the reality and accept the tinnitus voice as part of your life, till the resolution has happened. DO NOT FIGHT or fear this voice, it will go away eventually.**

**\*\* Follow Method-1 along with Method-2 till the recovery. \*\***

#### **NON SPIRITUAL METHOD-1:**

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First line of defense against tinnitus is, using noise reduction (23DB noise reduction or more.)EARMUFFS minimum 20 minutes at a time, and cotton swab or just plain cotton rolled and placed inside ear canal 24/7 all days for few weeks. EARMUFFS help create VACUUM and NO electrical conduction can take place in VACUUM. Also while walking, sitting or sleeping, practice ANAPANA breathe watch on upper lip meditation or contact point observation on nose tip (preferred), to shift focus away from tinnitus sound.

Apart from preliminary precaution like using speaker mode to talk on cell-phone, avoiding cell-phone on affected ears, avoiding earphone or headphone, using cotton swabs rolled and inserted inside ear canal 24/7 for few months, avoiding proximity to all electrical sounds or devices (AC/FAN, COOLERS, remain away from them at least 5 feet away), following Buddha way of protocol shall bring one out of misery of tinnitus.

**\*\* It is also STRICTLY ADVISED to GO SILENCE, at least for 3-4 weeks to speed up healing in initial periods of recovery. This means one must TALK only when necessary, SPEAK on speaker mode of cell phone when attending calls 'not for more than a minute or two', shun listening to all TV, Radio. \*\***

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## **SPIRITUAL METHOD**

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In this case we USE VIPASSANA SENSATION WATCHING exactly at UPPER LIP while walking, sitting, and even in sleep positions, till the recovery has happened. The sensation watch at upper lip also helps in shifting focus away from tinnitus voice

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## **VIPASSANA SENSATION OBSERVATION MEDITATION AT UPPER LIP, METHOD-2:**

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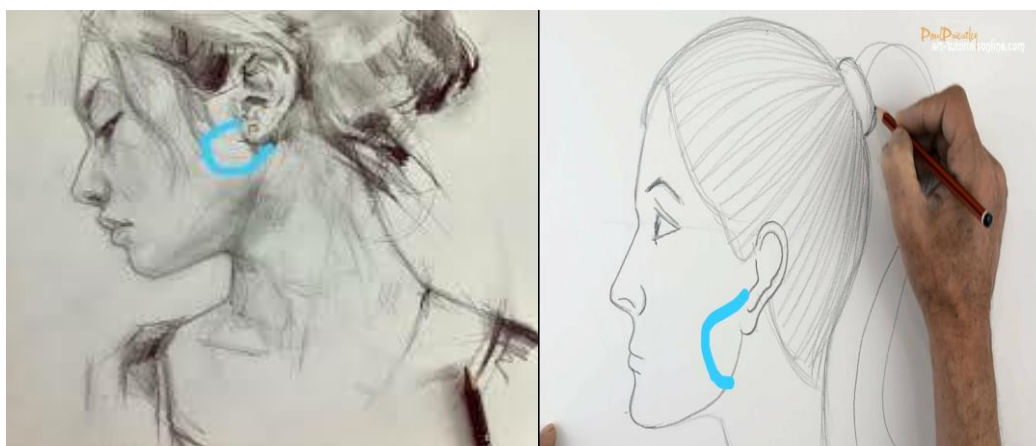
**Contact point selected for observation = “exactly at upper lining of Upper Lip”)**


Sit on floor or chair and close your eyes. Only one contact point [either of nose tip or exactly at upper lip] is selected for sensation watch here. Here one observes touch of AIR or Breathe as it GENTLY touches contact point of exactly at upper lip. One shall observe each touch of breathe on upper lip, WITHOUT MISSING EVEN A SINGLE TOUCH OF BREATHE when doing sensation watch meditation

**Gentle TOUCH OF AIR at contact points is a SENSATION** and one must observe this sensation every time air touches contact point of upper lip. This process will enable subtle sensations (vibrations) on contact point selected during meditation. Just observe touch of air that hits gently on contact point selected during this mediation.

Watch gentle touch of air or breathe on upper lip 24/7, while walking, sitting or in a sleeping positions several times, at least 20-30 minutes at stretch for each session. You must do at least 2-3 such session each day till recovery. **It is a good idea to always switch to sensation watch at upper lip DURING EVERY FREE TIME ENTIRE DAY.** In this case you ignore breathe, you only watch gentle touch of breathe as it happens on anywhere on upper lining of upper lip.

## USING STRONG “PAIN BALM” for SENSATION watch Method for TINNITUS:



Apply pain balm on this portion and watch sensations (hot & cold flushes) that arise on and around this location  as in pictures:

**\*\* In fact I believe that instead of subjecting us to STEROIDS MEDICINES during the initial onset of TINNITUS, if instead STRONG PAIN BALM that penetrates the skin and muscles was used on half circle area that surrounds ear from face, going up to jawline and back side up to middle of ear, the tinnitus problem would have died quickly.**  
**\*\***


### Since SENSATION observation method is used to get rid of TINNITUS:

Following additional method can be used to observe sensations as they arise around ear area.

0. Use this just before sleep either in afternoon or night.

1. USE a VERY STRONG ""PAIN killer BALM"" (example Tiger balm, [red = extra strength] Tiger Balm Red Ointment, Brand: Tiger)

2. **Starting from just below of middle of ear from face side, going up to jawline where bottom of ear touches jawline (not neckline).** Apply pain balm on this portion and watch

sensations (hot & cold flushes) that arise on and around this location  as in pictures:

3. Apply a VERU STRONG PAIN BALM in area mentioned in step above. **The Pain balm shall be applied to ‘entire half circle’ that starts with middle of ear on face side (1 inch area), that reaches end of bottom ear which touches jawline and then goes back side up to middle of ear.**

4. Now, one can notice that there are HOT and cold flushes that emit on location in picture.

5. OBSERVE THESE FLUSHES as they emit for next 20-30 minutes.

Simply observe the sensations that arise on account of pain balm application.

### Or

5. Alternately, You may SKIP all the steps above (0-5) and just sit exactly under a FAST RUNNING FAN along with music ON nearby on TV or Radio, and do objective observation of area drawn in picture. You may notice flutter or vibration or fireworks on area circled in picture, all you then need is to just observe at the location as in picture for 20-30 minutes. Do this twice a day.

IF the TINNITUS is already ON, in full force, then all you need is to do is to JUST OBSERVE the area drawn in picture for 10-20 minutes, or till the tinnitus subsides. All



observations are done with equanimity, objectively without giving any emotional reactions. Simply observe is what you need.

**6. Even otherwise you shall keep your one pointed objective focus on location mentioned in picture when tinnitus is alive. Continue to focus your inner vision focused on face area that start from middle EAR (1 inch area) right up to where bottom of ear touches jawline. Continue to scan this area all the time.**

7. Ignore TINNITUS VOICE during this process. Tinnitus voice must not be given attention during this process or any time of days. Attention to tinnitus voice is the cause, so simply ignore this voice.

8. Use this process at least twice a day.

#### **More Info on TIGER BALM:**

Tiger Balm is a topical over-the-counter pain reliever that contains ingredients such as camphor, menthol, cajuput oil, and clove oil. It comes as a cream, gel, or liquid that is applied superficially to the area of pain and absorbed through the skin.

Heat: Heat packs and topical heat rubs such as tiger balm can be really helpful when treating sciatica. When experiencing pain from spasmed muscles, heat and topical application of heat can help to relax the spasmed muscles providing instant pain relief and soothing

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#### **RESULT:**

**\*\* Please note that you are SIMPLY REQUIRED TO OBSERVE and not analyse anything here. Observe all sensations that arise as a result of clenching with palm, during this process, just like you will observe birds flying away from tree, just like you would watch waves of water come and go when sitting by lake side. STRICTLY ignore tinnitus voice during this process and ONLY OBSERVE SENSATION that arise on AREA-2 and AREA-1. Each observation of AREA-1 & 2 shall last minimum of 20-30 minutes or more.**

THE OBJECTIVE OBSERVATION that we undertake as above shall calm down COCHLEA which is now unstable due to TINNITUS, and few such observations for couple of days shall rid you of tinnitus for good, based on case by case, it may take a bit longer but one shall continue the above process of scanning area-1 and area-2 every day.

**THE BEST TIME to undertake these observations is just before or just after afternoon sleep or JUST before or JUST after night sleep.**

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#### **How this works is, (we are again using VIPASSANA technique of observing sensation only) :-->**

The healing from defilement can happen when one looks through inner vision @surface of body part from where the sensations are emitting. For example in case of mosquito bite and subsequent itching, one notices that itching emits from different part of skin around bite affected area. Only inner vision can notice the area from where each itching emanates or originates from. And when one looks @surface of skin from where the each of the itching emanates, one is able to mellow down the itching. For this we penetrate each itching that takes us to area of skin from where it's emitting from.



Similarly in case of TINNITUS, since emanating SENSATION is UNKNOWN and ATTENTION TO THE AFFECTED AREA of ear or cochlea or tinnitus voice causes the tinnitus to become strong and prominent, what we do here is that we create ANOTHER SENSATION on IDENTIFIED AFFECTED area (by clenching and creating pain) and WE START TO OBSERVE THAT (SIMULATED SENSATION OF PAIN and subsequent sensation that are result of prolonged clenching of skin surface). When observing these simulated sensations the underlying subtle vibrations get EQUANIMOUS ATTENTION that results in ERADICATION OF DEFILEMENT. Since the COHLEA is the affected organ which is situation inside of ear the affected areas with some research were identified as mentioned above.

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PARENT POST DETAILED:

<https://sunild1204.wordpress.com/2019/03/07/vipassana-anapan-meditation-extracts-collected-from-various-books-and-pdfimportant-points-collection-from-various-books/>

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## **HOW TO HANDLE sorrow or despair or dullness:**

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Acharya Shri S.N. Goenkaji:

Whenever there is sorrow or despair or dullness in daily life due to any reason, this technique will help us. Just understand, "At this moment there is sorrow or despair or dullness in my mind," and start observing breath or sensations. The external reason is not important.

Vedanā samosaraṇā sabbe dhammā.

Whatever arises in the mind is called dhamma. A sensation arises on the body with whatever dhamma arises in the mind: this is the law of nature. The mind and the body are interrelated. When a defilement arises in the mind, some sensation will arise in the body. Whatever sensation arises in the body at that time is connected to the defilement in the mind. This is what the Buddha taught. One understands that there is a defilement in the mind and observes sensation in the body. One practises this thoroughly, not just once or twice, but again and again-every sensation is impermanent. So the defilement that is connected to it is also impermanent, how long will it last? We are observing sensations and also observing how long the defilement lasts. It becomes weak and ceases, like a thief who enters a house, and finding that the master of the house is awake, runs away.

Take the example of anger. When anger arises due to any reason, one understands, "At this moment there is anger in the mind. Now let me observe what sensation has arisen in the body." It does not matter what is the cause of this anger. One is observing sensation and understanding that it is impermanent. This anger is also impermanent. It would have increased and overpowered one completely. Now it becomes weaker and weaker and passes away. It is such a great benefit. No matter what defilement arises, whether lust or egotism or envy or fear or anything else, one does

not get overpowered by it. Now that we have learnt this technique, we have learnt the art of living. All that we have to do is to accept, "This defilement has arisen. Let me face this enemy. Let me see what is happening in my body. It is impermanent, anicca, anicca." The enemy starts getting weaker and runs away. Defilements will keep coming throughout our entire life, sometimes for this reason, sometimes for that reason. When you become fully liberated from all defilements, you will become a fully liberated person, an arahant. At present, that stage is far away. Now in ordinary life, one has to face these difficulties. We have found a very effective weapon in the form of these sensations. No enemy will be able to overpower us for the whole life, how will it overpower us at the time of death? It cannot overpower us. We are the masters. This is the technique for becoming our own master.

We have learned the art of living. How can there be sorrow in our lives? Sorrow is caused by defilements, not by external events. An external event has occurred, we do not generate a defilement, we do not become miserable. An external event has occurred, we generate a defilement, we become miserable. We are responsible for our misery. Unfavourable external events will continue to occur and if we are strong and do not generate defilements, our lives will be filled with happiness and peace. We do not harm others; we help ourselves and help others. Every meditator should understand that one has to meditate regularly so that one is happy and peaceful for the whole life. All those who have come on the path of Vipassana should understand that they have received an invaluable jewel.

May all beings be happy, be peaceful, be liberated.

Ref: <http://www.vridhamma.org/en2001-02>

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### **Breathing exercise for foggy ears/muffled ear voice syndromes / Tinnitus**

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**STAND** in a relaxed upright position.

Do a regular natural breathing while **focusing your vision on chest area**.

Any time **AFTER** 'next EXHALE', **HOLD or PINCH your NOSE** with index and thumb fingers, keeping your mouth shut, (**You must increase your hold time gradually to minimum of 25-45 seconds**)

**Bend down**, Bend over from the waist, head lowered, knees slightly bent. While you are bending in this position, you may find your head just near or above the knees.

While you are in this lowered position, you will feel a strong pulsation of blood in your head, eyes, mouth and tongue, and a flushed feeling from your chest to the top of your head. If possible, scan the entire face, ears, eyes and head while in this position.

Start counting 1001, 1002, 1003 .....

**HOLD TILL MAXIMUM** till the time you cannot hold anymore.

YOU MUST Hold till STRONG URGE TO BREATH.

Finally, slowly straighten/stand up, Come back to standing position, Release your nose,

**Focus your vision on chest** and let natural breathing happen automatically while your vision is focus on CHEST AREA

Repeat above steps 3 times, once a day, for few days, and then once a week.

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**\*\* This is important step**

**At this stage after releasing the nose, deep breathing happens automatically. Now in order to avoid hyperventilation of breathe and subsequent cold cough issues, you must focus your vision ON CHEST AREA.**

**Also those who watch or inhale breathe inside of nose may get cold cough issues due to hyperventilation, so the right way to watch breathe is keeping vision @Chest area.**

**\*\***

Wait for at least 30-45 seconds before repeating above steps twice times again

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VIPASSANA: [Correct method to observe sensations and make them fade away]/**Tinnitus/Migraine Resolution Method** [10-APR-2020]

(HOW TO ALLEVIATE MISERIES/Meditating on impermanence, SENSATIONS / Objective observation)/**Tinnitus/Migraine Resolution Method** [10-APR-2020])

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Meditation is a one pointed concentration and objective observation of any object of meditation. Thus, one can meditate on breathe, water, air, sensations etc., and **what is objective observation? An objective observer** simply observes, all things as they are, without giving any opinion, or giving any emotional reactions **maintaining absolute equanimity** by not creating any craving or aversion towards object of interaction or meditation.

Buddha discovered that when one meditates on impermanence, one is able to alleviate the miseries. What is impermanence? **SENSATIONS** is the answer, and why does one feel miserable? When one is in a habit pattern of **FEELING** the **SENSATIONS** instead of observing them at subtle level, identifying the sensation as their own or 'mine', one accumulates miseries, and where do sensations arise? Sensations arise anywhere within or on surface of body, and when one is able to catch them as they arise, not identifying them as mine or self, and observes them as separate entity at subtle level, objectively, sensation becomes weak, thus **instead of FEELING THE SENSATION** one shall **CULTIVATE THE HABIT TO OBSERVE THE SENSATION** at **subtle level**, for the **DURATION** of sensation or till they become weak or fade away, and this **OBJECTIVE and equanimous OBSERVATION** of sensation is the way to eradicate misery. The **subtle level** is the exact surface area of a body part from where sensations are **emitting** or in other words '**arising and passing away**' rapidly. We use arising of sensations as a path to reach the exact body part area or subtle level where they are in continuous arising and passing away mode.

The only reason one gets anxious or worried when dealing with sensations is because one starts to think of sensation as their own, and this illusion of sensation designated as "MINE" is responsible for miseries that follow on account of false attachment to these sensations. In reality sensation are not mine, have no-self, and are empty in essence. But the **AWARENESS** that sensation are not yours, not mine, are empty having no-self and are separate phenomenon in a state of flux, and this knowledge or awareness is the one that will make you free from assault of sensations. As long as you do not consider sensations as yours there is no reason why they shall create any misery for you, as now you can simply abandon them by observing them objectively and equanimously at subtle level from where they emit, instead of wallowing in them.

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- **The arising of sensation** on any part of body signals that affected body part is undergoing some change at atomic level. All one then has to do is to **observe the affected body part area where sensations are exactly arising or alive**, and this objective observation must be done for the duration of sensations that are active or alive due to any reason. When correcting a defilement or defect of a body part, one must hunt/search for any sensations that may exist on a **subtle** body part **AREA** and watch or observe exact arising of them to eradicate them. The exact arising of sensations must be observed along with body part at **subtle AREA** that is emitting these sensations to catch "**exact arising of sensation at subtle level**".
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- Thus watching of sensation along with subtle level area of body part from where this exact area where sensations are active is an important part of observing sensations. To '**objectively observe the body part**' and catch it exactly at location of '**exact arising and passing of sensations**' while the body part is emitting sensation is the path to eradicate the misery or mellow down sensations. **For example**, if I have a pain in

knees, I would do a continuous observation of exact location of pain while walking or in motion, Or I may explicitly subject my body part to action which helps emit such sensations so as to enable us to do objective ‘observation of body part at its exact arising of sensations’, while sensations are being emitted.

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- SIMPLY KEEP YOUR ONE POINTED FOCUS OR OBJECTIVE [equanimous] OBSERVATION ON BODY PART AREA THAT IS ALIVE WITH SENSATIONS, TILL THE TIME SENSATIONS ARE STRONG OR MELLOWED DOWN OR ERADICATED. Depending on case by case, such continuous observation of affected part may be required from few minutes, few hours to several days in case the affected body part is emitting sensations due to any defect whether small or major, caused due to hurt or any complication of any kind.
- For example, in case of **Migraine** affected part of “**head or brain**”, and in case of **Tinnitus** the affected part of “**TMJ Area-T**” and **3 inch jawline that connects to lower ear, may need objective observation every time the sensation is active and such observation are continued for several days till the problem of either migraine or tinnitus is corrected for good. One simply starts to OBJECTIVELY observe (detached, unemotional, equanimous observation without any reaction) affected part of body where sensations are alive or active till the time they have mellowed down or disappeared.**
- Sensations arise, only to distract the mind and body to capture them into **REALM** of misery as per the characteristics of that sensation, and only way to **STOP** that is to objectively observe the part of body that is emitting these sensations and not fall into “**MARA the evils one’s**” trap of wallowing in sensations. Sensations are the way or the path to area of body part which is undergoing change with subtle arising and passing away that requires objective and equanimous observation for the duration of their active period. When correcting a defilement or defect of a body part, one must hunt/search for any sensations that may exist on a body part **AREA** and watch or observe exact arising of them to eradicate them. The exact arising of sensations must be observed along with body part **AREA** that is emitting these to catch “**exact arising of sensation at subtle level**”. Thus watching of sensation along with subtle level area of body part from where this exact area is active is an important part of observing sensations.
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### **Correction of a damage or impurity of a body part or brain:**

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While **DHAMMA sensations** (mental contents like sensations of anxiety, fear, panic, anger etc.) are eradicated as soon as they arise and are immediately observed objectively, **GROSS sensations** require continuous observation of body part from where sensations arise, but here we use sensation as a path to penetrate and reach the **subtle body part area** that is emitting these sensations and observe that body part area and ‘**exact arising**’ of sensation through continuous, objective, and equanimous observation of the body part active with sensations.

A **DEFILEMENT** (sankhara) or **IMPURITY** of a body part may be described as, a body part that is emitting sensations (sensation of misery of any kind) due to any reason. For example sensations of anxiety, fear, panic etc. (DHAMMA sensations) are defilements of brain, while sensation of pain, cut, itch, fatigue or blurriness in case of eye, walking posture disabilities, are defilements of GROSS SENSATIONS that exists on body part afflicted with damage of any kind.

**My Note:** defilements are nothing but reactions towards sensations stored inside body --- so you have all reactions towards sensations stored in body since childhood till now....meaning all reactions you gave to sensations (anxiety, panic, itching, pain are example of sensations). So now, if you give new reactions of EQUANIMITY or NO REACTION to sensation as they arise again, then you get released from those sensations as now they are re-programmed to give no reaction. That is the crux of vipassana, to release from old incorrect habit of reaction to new no-reaction to those sensations or being equanimous to them

Thus, for example when GROSS sensation of pain of itching starts, one must penetrate the sensation and reach the subtle area of skin or body part from where these sensations arise and thus objectively observing them at root of exact arising, one eradicates them or weaken them, and all such objective observation at subtle level are continuous and equanimous, till the time sensations have weakened or stopped.

THUS, in order to correct any body part, we subject that body part to its natural function (seeing, watching TV in case of eyes, hearing audio in case of ears or tinnitus, walking in case of legs, etc.) and when that body part starts to emit sensations [sensations due to any defilement that exists in that body part, for example fatigue and blurriness in case of **eye defilement**, **tinnitus voices defilement** in case of **TMJ (Area-T** as in picture) and 2-3 inch jawline area that connects to lower ear that is emitting neuronal activity aka tinnitus, pain in legs due to any reason etc., due to any defilement, we use sensations that arise due to defilement as a path to penetrate and reach body part area that is emitting the GROSS sensation and observe that body area of body part along with '**exact arising**' of sensations thereof, continuously [several hours and all days if required], till the defilement has reduced, mellowed down or disappeared.

Such objective observations of defilement in method described above, may be undertaken for **eyelids and eyebrows** while watching TV, or reading for **EYES, TMJ area-T and 2-3 inch jawline that connects to lower ear** in case of tinnitus voices, **Legs** in case of Pain, **stomach** in case of any stomach issues. Simply bring the body part to required action so that the DEFILEMENT comes up on the surface in the form of SENSATIONS, **then simply ""close your eyes and use inner vision"" to use arising sensation (sensation of pain, discomfort, fatigue, vibrations etc.) as a path to reach the surface of body part that is emitting these sensations and continue to observe** from several minutes to several hours and if required, all days, thus making sure that objective observation of body part and its arising sensations has eradicated the defilement for good.

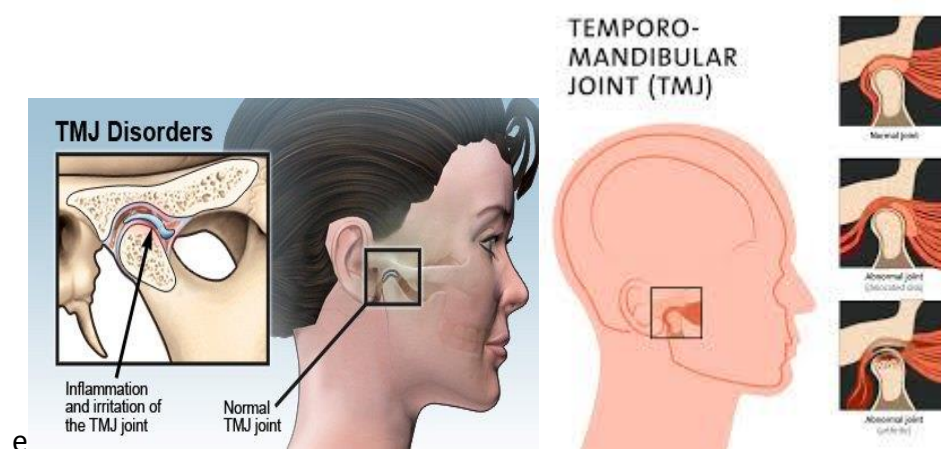
## **++ TINNITUS Start**

SENSATION's are designed to trick the sufferer of them to start wallowing in them rather than observe them objectively which is what is required by a vipassana sadhak. The one who knows that sensations must be objectively observed instead of suffering in them, and thus eradicates them with this knowledge. In case of tinnitus what has happened is that **NEURONAL ACTIVITY has ACCUMULATED** around face area that is near to ear, **TMJ Area-T, [2-3 inch jawline that touches lower ear]**, as in picture provided and since all these accumulated neuronal activities are near to COCHLEA which is a listening device of ear, we hear these neuronal activities in the form of various tinnitus voices. **Thus**, the translated neuronal activity aka tinnitus voice is taken as SENSATION PATH to reach subtle level, and once we are surrounded by these sensation in the form of neuronal activity aka tinnitus, we start to suffer it or wallow in them and thus keep these alive. **Always keep your JAW and JAWLINE relaxed.**

What is required here is a **MECHANISM to OVERRIDE this NEURONAL SENSATION with another gross sensation** and observe affected body part area objectively. If we continue to wallow in neuronal sensation of tinnitus while observing affected subtle body part then we are not doing it right, hence we chose **another GROSS SENSATION aka 'TOUCH OF AIR'** that overrides every body part area where such neuronal activity is active and we now **instead observe 'touch of air'** on body part (entire head, specifically face **TMJ area-T** and **jawline** area that connects with **lower EAR**, outer Ear, back of head) and when we do this we resolve tinnitus by observing at subtle level that is beyond the sensation that is on surface of affected body part. The correct method is to observe subtle arising and passing away of sensation by taking sensation as a path to reach body part area to its exact arising and then observe that body part area that is emitting these sensations objectively and equanimously. **But when doing so ONE MUST NOT BE AFFECTED BY SENSATIONS or wallow in them while they are active** and hence to suppress the sensation that are affecting us or causing us misery we use **"TOUCH OF AIR"** exactly at same subtle area where these sensations aka neuronal activity are arising and passing away and now we instead observe **'touch of air as sensation'** on affected body part area for the duration of original sensation of neuronal activity as and when that is active. **WE DO THIS BY SLEEPING UNDER A FAST RUNNING FAN, close our eyes and use inner vision to observe EVERY SECOND of CONTINUOUS TOUCH OF AIR on affected body part's (entire head, face, TMJ Area-T along with jawline, ear, back of head) that is active with neuronal activities in the form of fireworks, vibrations, or throbbing etc.**

For Tinnitus, If I have to give you one line method ...then it is to just focus your attention on **TMJ Area-T** along with jawline that connect to lower end of ear, Ignoring tinnitus voice or neuronal activity by suppressing or overriding them with **'touch of air'**. As for Tinnitus issue, **TMJ Area-T** along with JAWLINE that connect to lower ear is storing all your neuronal activity aka tinnitus due to some reason and this accumulated tinnitus creates a loop of neuronal activity as it is so close to Hearing device of ear known as cochlea and thus it keeps

cochlea always active and vibrating. As per laws of vipassana when you do objective observation of sensations, you eradicate the defilement...previously we were focusing on **tinnitus voices which is TRANSLATED version of original sensations** at TMJ area-T and JAWLINE...that's why it took so long for us to discover and find that TMJ Area-T and JAWLINE is the SUBTLE AREA that requires objective observation and NOT TINNITUS VOICES. Previously we were doing objective observation of tinnitus voices which was wrong since tinnitus is a translated version of original sensations of neuronal activity at Area-T and Jawline. The right way is to observe 'TOUCH OF AIR' on neuronal activity active at TMJ Area-T & jawline locations. And yes, in initial periods it may require several hours and days of such observation on Area-T and jawline when Tinnitus is active. **Always keep your JAW and JAWLINE relaxed.**



Look @ square Box in above pic, that's the objective observation TMJ Area-T for you along with jawline, when tinnitus is active.

Just like you see or observe fireflies floating around, knowing very well that fireflies are not you, 'not mine', and that fireflies are 'separate entities', similarly you shall see sensation as they appear or arise. You shall simply observe the sensations in isolation, detached from body, and shall not create either craving or aversion or emotional reaction to sensations as they arise or appear. Simply observe them at subtle level till they fade away or mellow down.

**++ TINNITUS - END**

Similarly if EQUANMITY to 'outside objects' of interactions is shaken, one is either creating craving or aversion to them, and **resulting sensations** that arise in response to interaction with these objects then create sensations with aversion, this is also the cause of misery.



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## How to observe sensations correctly

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If you close your eyes and are still able to scan through whole body then that is your **'CONSCIOUS' or INNER VISION**, that is able to feel your own presence. Through **CONSCIOUS or INNER VISION**, one can feel their own body with closed eyes and also be aware of every incident or sense impression that was result of any interaction with any of 6 sense media, (eye, ear, nose, taste, body, and mind).

Previously with incorrect method, **'CONSCIOUS' or INNER VISION** was **directly** observing gross sensations as they happened **ON BODY**. But now with correct method of observation, we detach sensations from body, seeing sensations as outsiders, **"NOT MINE"**, a separate entity **and observe them objectively and equanimously at SUBTLE LEVEL** at their exact arising and now they simply disappear or mellow down. In other words the **'CONSCIOUS' or INNER VISION**, now does not see sensations, it only sees sensations as a path to reach subtle level of body part area from where they arise, persist and fade away.

### Thus to illustrate with an example:

In case of SENSATION of Pain, or sensation of Itch or a sensation of Mosquito bite, next time you must see arising sensations in isolation, 'ignoring the sensation', instead use that sensation as a path to reach subtle area of exact arising, One must observe subtle arising of sensation at body part till they fade away, it may require objective observation from few seconds to few minutes. Thus, you are simply observing the body part at their exact arising of sensation of pain, itch or bite.

Identifying the **location** of 'arising of body sensation' may be important part of observing them as part of objective observation of vipassana technique, as observing the arising of sensation on correct location of body helps us penetrate the sensations deep up to subtle vibrations specially in case of body sensations. This specifically helps us in case of tinnitus as **location of tinnitus voice is wrongly identified as ear where as it is actually coming from TMJ Area-T and JAWLINE** as in picture, the tinnitus voices you hear from ear is due to nearness or proximity of **TMJ Area-T and jawline** which is accumulating tinnitus aka neuronal electrical bursts. Thus when observing tinnitus you must focus your objective observation on **Area-T** and **JAWLINE** instead of ear.



always.

[Area-T as in blue half circle on face near ear in picture provided]

Just as every thought or defilement manifests as sensation on surface of body or within, similarly gross sensations have reverse connection with mind in the form of development of mental hindrances wr.to that gross sensation. Thus after equanimous and objective observation of any gross sensations that appear on body that takes time to disappear or mellow down or before deciding to STOP the objective observation of gross sensation and to remove mental hindrance w.r.to gross sensation, sadhak shall switch back to objective observation of brain or head to disconnect the root or link that binds mind with matter for that gross sensation. Thus, few minutes of objective observation of brain or head shall mellow down the hindrance w.r.to that gross sensation as per the case. Please note that this process of objective observation of brain will only eradicate the hindrance, so a sadhak must continue to observe gross sensation of body objectively for their eradication. This objective observation of brain or head helps us remove after effect or trauma of any misery accumulated on mind due to prolonged effect of painful gross sensation on any part of body.

**Thus in case of TINNITUS**, the point here to consider is that why some sounds are okay for 'one' person but are giving headaches or misery to another person? It's because 'one' person is not affected by them and has a NEUTRAL perception to that sound, while other person has PERCEPTION OF AVERSION to same sound and thus causes the person misery.

The SOLUTION LIES in observing that same SENSATION upon its arising, objectively and equanimously till you have lost craving or aversion towards that sensation. Simply observe that sensation for at least 1-2 minutes or till the time you see that it's not bothering you, objectively and equanimously without giving any emotional reaction to it. Some sensations may be observed for duration of their arising till they have mellowed down or disappeared. **This objective observation of sensation must be done to resolve defilements of either craving or aversion to them. But eradication of sensation from root can be done by observing them at their exact arising or subtle arising of body part from where they are emitting.**

**Thus in case of TINNITUS all sounds aka electrical bursts (tinnitus sounds that keep changing)** that one hears shall be observed with equanimity as soon as they arise and thus

one is relieved of fear or anxiety of tinnitus in few days of time once that person has gone through the process of converting PERCEPTION OF AVERSION to sound TO NEUTRAL PERCEPTION by observing the same tinnitus voices/sounds objectively and equanimously as soon as they arise. **But for eradication of tinnitus from root, location of tinnitus voice is wrongly identified as EAR, where as it is actually coming from 'TMJ Area-T and jawline'** as in picture, the voices you hear from ear is due to nearness or proximity of **TMJ Area-T** and jawline, which is accumulating tinnitus aka neuronal electrical bursts. Thus when observing tinnitus you must focus your objective observation on **Area-T** and jawline instead of ear always.

**Also ⚡ as per laws of VIPASSANA,** You should **avoid** any **visual or translated image of the part of the body** you are scanning. Observing or scanning for sensation ON visual / translated image of body part is a wrong method and will not give you any result. The reason we failed in calming sensations in case of **TINNITUS** was because we were observing **TRANSLATED** sensations coming out in the form of 'electrical bursts' aka various tinnitus voices. The original epic centre of tinnitus is **[TMJ]** 'Area-T' and jawline as in picture provided but the 'Area-T' and jawline being close to **COCHLEA** which is a hearing device of ear which takes these neuronal sensation coming from Area-T and jawline as input and **translates** them in to various tinnitus voices or electrical burts, and thus we were observing these translated tinnitus voices objectively which were **NOT ORIGINAL SENSATIONS** but were in fact translated content, whereas what was required was to observe original neuronal sensations arising at exact epic-centre (**TMJ**) 'Area-T and jawline'[Area-T as in blue half circle on face near ear in picture provided] where tinnitus was active. **Thus, instead of focusing your attention to various tinnitus voices one shall always focus objective observation on 'Area-T' and jawline, always IGNORING TINNITUS VOICES to get resolution of tinnitus issue. NEVER give attention to tinnitus voices when tinnitus is active, instead put your one pointed objective observation on (TMJ) 'Area-T' and jawline as in picture, to calm down the tinnitus. We do this by overriding neuronal activity with 'touch of air' exactly at same location where tinnitus is active and we do this by sleeping under overhead speed FAN to objectively observe touch of air on TMJ and JAWLINE for several days.**

**You must know that SENSATION OF TINNITUS VOICES** (you have to see tinnitus voice as sensation) do not belong to you and they are simply there in surrounding as you hear them. You must **CONTEMPLATE** such that, this voice or tinnitus sound does not belong to me or mine. That just like voice of birds, voice of surrounding traffic noise does not bother me, similarly, tinnitus voice shall not cause any aversion to you and thus shall be observed objectively and equanimously for few minutes or till the time it simply starts to un-affect you. **This process of observing tinnitus sound on "TMJ AREA-T and jawline" with NEUTRAL PERCEPTION must be followed every time tinnitus voice arises. Better way is to observe 'touch of air' at TMJ area-T and Jawline.**

As for tinnitus issue, now, no more need to look far away @glowing sun image... All that was required was to **CONVERT** all tinnitus voices as they appeared on **Area-T**, to **NEUTRAL PERCEPTION** converting them from **PERCEPTION OF AVERSION**, by simply observing them objectively as they appear and **ALSO BEING AWARE** of fact that these voice do not belong to me and are there in surrounding just like voices of birds or surrounding traffics etc.

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**Additionally for tinnitus following is required:**

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**Massage Area-T and jawline which is epic centre of accumulation of tinnitus voices with SESAME Oil (Til Oil) regularly.**

Also do this for a week, once a day:

Take a spoon full of any organic honey, add lot of turmeric powder to make paste of it and apply it on Area-T and jawline. Let it remain for 2 hours and then wash your face etc.

Apply a very strong pain balm (example tiger pain balm) that penetrates the skin and muscles on Area-T and jawline.

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**You have always said not to observe tinnitus sound**

**So that's where I am confused.**

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Yes, ATTENTION TO TINNITUS IS A DOUBLE EDGED SWORD if not done correctly  
If you attend to tinnitus with anxiety, fear, curiosity, stress then tinnitus will grow stronger  
If you have learned to give OBJECTIVE attention to tinnitus voice then it will go away or mellow down

**Before I forget,**

TINNITUS GAME is to come out in various forms of voices and sounds to scare the shit out of the brain, Please do not fall into TRAP,

**Just TAKE ALL TYPES OF TINNITUS VOICE as 'ELECTRICAL BURSTS', and do not worry about what type or form of tinnitus voice you are hearing.**

If its tinnitus, then it's just a 'neuronal electrical burst' for you and thus just give objective attention to it for few minutes till it no longer affects you

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**Method to correct any body part for its action:**

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The other method is to do OBJECTIVE OBSERVATION OF SENSATION at subtle arising ON BODY PART that is supposed to be CORRECTED, thus while EYES are watching TV, your inner vision shall be focused on both **eyes** and both **eyebrow** area and observe emitting sensations of pain, stretching, vibrations, throbbing etc. that arise.

Similarly, when correcting Tinnitus issue, while listening to AUDIO/TV, your inner vision shall be focused on **AREAT-T** and jawline on **affected** ear side and you will SIMPLY IGNORE various tinnitus sounds aka 'electrical bursts' seeing them as bubbles that arise and fall due

to objective observation and use them as a path to observe 'touch of air' exactly at same spot of their arising. For exact eradication of tinnitus one must observe 'touch of air' on head, TMJ, Jawline and Ear by sleeping under speeding FAN using neuronal activity as path to identify exact area to override and observe 'touch of air'.

What this means is that, you must first bring that body part to perform required action (action of watching TV or reading, in case of eyes, and hearing or listening to audio or touch of continuous AIR with running FAN at high speed, in case of tinnitus). Here you are simply required to do objective observation of sensations at their exact arising at body part, keeping your one pointed focus on BODY PART being corrected for its action and subsequently observing sensations at subtle level that arise due to action of watching TV or hearing audio or due to touch of high speed air from running FAN on affected Area-T and jawline. Simply **CLOSE YOUR EYES** and continue to keep your inner vision or focus on body part without missing even a second for the **DURATION OF its ACTION and continue to observe sensations (pain, 'electrical bursts' etc.) as soon as they arise and observe them till they mellow down.**

You shall **CULTIVATE SKILL** to see sensation as 'separate entity', 'isolated', 'not mine', 'detached from body', seeing them just like bubbles as they arise and they are impermanent and unsatisfactory in nature. As per law of nature they ARISE, PERSIST and CEASE. Sensations always arise on SURFACE of body, within or outside. Objective observation of sensations at subtle level is a path that is followed to eradicate or mellow them.

Always switch to observing CHEST AREA for few seconds or for 2-3 minutes '**noticing rise and fall of chest**' due to sensation of breath, in case of any doubts or to bring tranquillity to your subsequent objective observation of body part and arising sensations thereof,. In fact this action of observing chest area for at least 5 minutes shall be performed in beginning as a warm up to subsequent actions of observing sensations to still the mind and bring tranquillity to the mind. Just keep your focus on chest for few seconds to few minutes to start with. Simply observe the chest area and '**notice rise and fall of chest**' due to breathe while doing so.

Also '**objective and equanimous observation of rise and fall of CHEST**' for around 3-5 minutes helps bring mind to '**present moment**'. Such **objective observation** of chest may be undertaken few times a day OR at end of every meditation or vipassana body scan.

**Also ⚡ as per laws of VIPASSANA.** You should **avoid** any **visual or translated image of the part of the body** you are scanning. Observing or scanning for sensation ON visual / translated image of body part is a wrong method and will not give you any result. The reason we failed in calming sensations in case of **TINNITUS** was because we were observing TRANSLATED sensations coming

out in the form of 'electrical bursts' aka various tinnitus voices. The original epic centre of tinnitus is [TMJ] 'Area-T' as in picture provided but the 'Area-T' being close to COCHLEA which is a hearing device of ear which takes these sensation coming from Area-T as input and **translates** them in to various tinnitus voices, and thus we were observing these translated tinnitus voices objectively which were NOT ORIGINAL SENSATIONS but were in fact translated content, whereas what was required was to observe original sensations arising at exact epic-centre (TMJ) 'Area-T' [Area-T as in blue half circle on face near ear in picture provided] when tinnitus was active. **Thus, instead of focusing your attention to various tinnitus voices one shall always focus objective observation on 'Area-T' and jawline, always IGNORING TINNITUS VOICES to get resolution of tinnitus issue. NEVER give attention to tinnitus voices when tinnitus is active, instead put your one pointed objective observation on (TMJ) 'Area-T' and jawline as in picture, to calm down the tinnitus. We do this by overriding neuronal activity with 'touch of air' exactly at same location where tinnitus is active and we do this by sleeping under overhead speed FAN to objectively observe touch of air on TMJ and JAWLINE for several days.**

You must see these electrical bursts aka various tinnitus voices as separate entities, as if bubbles are arising and you observe them and they fade away. For example if you saw a bird that came and perched on your hand or tree nearby, will you then consider that bird as part of your body? Similarly, you shall watch all sensations or electrical bursts aka tinnitus voices as separate entities, isolated, detached away from your body, and thus if you observe them objectively and equanimously, they will weaken and fade away.

Tinnitus voices are neuronal electrical bursts and '**law of nature**' is such that as you observe them objectively and equanimously on 'area-T' and jawline **and not on EAR**, as soon as they arise, you make them fade away due to objective observation which is devoid of any emotional reactions or fear or anxiety, you are simply required to observe the arising of various tinnitus voices on Area-T and jawline overridden with 'touch of air', as soon as they arise in the form of 'electrical bursts', till they fade away.

We actually subject our ears to audio, running FAN air, or any action that triggers tinnitus, but while doing so we have already put our focus on 'Area-T' and jawline on affected ear side, observing 'touch of air' on sensations or electrical bursts that arise.

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FINAL TEST (END OF TINNITUS)  
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The method used was this:-

After several days of Massaging Area-T and jawline with sesame oil and also application of honey+ turmeric paste on Area-T for around 4-6 times over few days, once a day, I undertook following test to end the tinnitus:

TEST:

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The one pointed focus required will be on Area-T and jawline near affected EAR. You must do this test for affected ear side only. But while doing so we have already put our focus on Area-T and jawline, observing 'touch of air' exactly at sensations of electrical bursts aka various tinnitus voices that arise, (objective and equanimous observation where we SIMPLY observe 'touch of air' at sensations of tinnitus voices as they arise.)

To eradicate defilement w.r.to continuous voice that triggers tinnitus voices, you have to switch ON a FAN that is on top of ceiling at highest speed and sleep with head positioned just below FAN.

Now you have to observe all sensations as they arise (tinnitus voices in various forms aka electrical bursts, seeing them as bubbles that are arsing and falling). During this test, your one pointed and **MAIN** focus shall be on observing electrical bursts as they arise on **Area-T and jawline**, including tinnitus voice or build-up of fireworks aka 'neuronal activity' aka '**electrical bursts**' aka tinnitus. You must continue to observe electrical burst on Area-T that arise during this objectively. But now, we use these arising sensation of tinnitus voices to reach subtle area of body part (TMJ and jawline) where then we observe 'touch of air' ignoring the tinnitus voices and reach the stage where we are able to just observe 'touch of air' and tinnitus voices are suppressed under 'touch of air'.

What will happen is that at some point of time during this test, tinnitus electrical activity may built up in strength, but you must continue to observe these electrical bursts aka various tinnitus voices as described above overridden by 'touch of air' making sure that we prevail in observing 'touch of air' instead of tinnitus neuronal activity. **YOU MUST PREVAIL IN OBSERVING 'TOUCH OF AIR' OVER NEURONAL ACTIVITY using high speed FAN AIR.**

You have to undergo this for at least 60-90 minutes for every session, usually you will undertake this during nights just before you go to sleep.

After 2-3 days of this test you will notice the best results and hopefully you will be out of tinnitus for good. Continue to do this test till the end results for several days.

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VARIOUS STEPS TAKEN TO END TINNITUS (My own experience)

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As per my own experience in dealing with TINNITUS issue, I went through following processes before I reached the final step to resolve it.

- 1) The first thing tinnitus does is to CAPTURE YOUR ATTENTION to it 24/7, and thus as per the law of nature any ATTENTION that is NOT OBJECTIVE or is filled with anxiety,

fear, stress or any kind of aversion (negative emotion or negative approach) makes object of attention take stronger residence in your mind and thus your mind is now filled with it 24/7 attention to tinnitus and **thus tinnitus has now become permanent mental issue**, surviving purely due to negative attention to it.

- 2)
- 3) Hyperacusis or echo sound in ear may be first casualty and in that case one must let ear heal for at least 4-7 months, as Hyperacusis heals by itself but takes time. One must stop using headphone and earphone and not hear loud music during recovery from Hyperacusis. One must use earmuffs and cotton balls in ear during this period or wear cotton skull caps that cover entire ear from outside. One must restrict them from hearing any continuous sound i.e. avoid music, avoid touch of air from continuous running fan on ear, avoid sitting near any electrical device etc. **as listed in non-spiritual method.**
- 4)
- 5) There are 2 methods to deal with tinnitus, one is NON-Spiritual method where we use regular home remedies along with earmuff and cotton ball in ear, and avoiding triggers that cause tinnitus. **Second method** is purely SPIRITUAL METHOD derived from VIPASSANA teachings and we use OBJECTIVE AND EQUANIMOUS observation of '**TOUCH OF AIR**' exactly at location of TINNITUS VOICES that arise on 'Area-T and JAWLINE', which are nothing but 'NEURONAL ELECTRICAL BURSTS' to get rid of tinnitus in final step.
- 6)
- 7) **Non-Spiritual method** is always the **first remedy** that one follows.
- 8) **Breathing exercises** that help ear were performed for few days
- 9)
- 10) To get rid of attention to tinnitus voices, I started following shifting focus away to acquired visualized image of **GLOWING SUN IMAGE** method. Negative ATTENTION to TINNITUS is what keeps it alive. Every time tinnitus starts; the first reaction is to shift attention to ear, -ve attention that is filled with anxiety, fear or stress. Instead I learnt to shift attention to **visualized image of GLOWING SUN**. By doing so, we are **just replacing the focus from ear or tinnitus voice to acquired visualized image of glowing SUN, thus re-programming the brain to look for acquired image of glowing SUN rather than ear or tinnitus in case of any distress. This was done for around 5-7 days.**  
**This method of observing visualized glowing Sun image, was used for long time till I discovered that all I had to do was to observe "TOUCH OF AIR" at Area-T and jawline objectively and observe tinnitus voices with equanimity that arise from Area-T. I then no more needed to look at acquired visualized image of glowing SUN.**
- 11)
- 12) Tinnitus has probably happened due to STRESS on jawline area that connects bottom of ear to jawline, initially I usually took HALF CIRCLE area of EAR, from the face side, front facing the face, including jawline which connect with bottom of ear. But more precise area of epicentre of tinnitus was later found to be 'Area-T and 2 inch jawline area that connect with lower end of ear'. And the stress might have happened due



to stress or pain to EAR and COCHLEA on account of build-up of wax or some dental issue which caused lots of pain around jawline area or due to prolonged clenching or tight locking of jaw area, which is also a protective cover for cochlea. Therefore ALWAYS KEEP JAWLINE RELAXED during meditation or otherwise.

Doctors usually use STEROIDS as first option to help with inflammation, but all that was required in this case was massaging Area-T and jawline with sesame oil and a local application of a very good pain balm that can penetrate into muscles, along with honey + turmeric PASTE preparation application, for at least 2-3 weeks with some gaps in days, to Area-T or entire half circle area surrounding ear, specially area that covers jawline up-to face area towards middle of ear from face side. Also apply sesame oil (til oil) at Area-T or square box in pics above and massage daily. [Area-T as in blue half circle on face near ear in picture provided]



13)

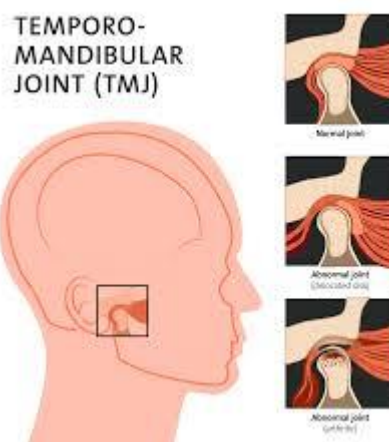
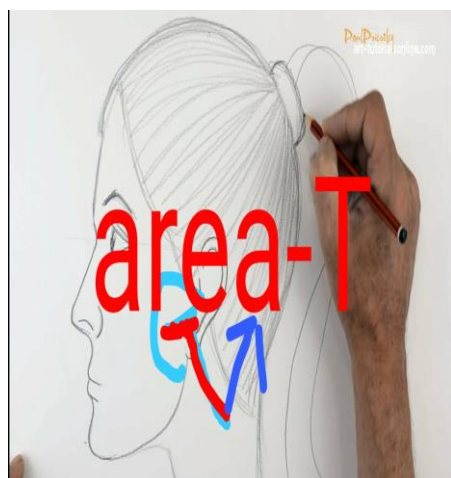
14) The clenching of jaws during meditation shall be avoided as prolonged stress on JAW due to clenching or locking of jaw during meditation or otherwise may give rise to TINNITUS, which is nothing but neuronal electrical bursts that one starts to hear due to silence and accumulation of neuronal activity on jawline that connects to ear which hides cochlea of ear behind along the jawline. Hence all meditation MUST BE DONE IN RELAXED MANNER making sure NOT TO CAUSE LOCKED JAW. RELAX the jaw if you feel it's getting locked or clenched during meditation or otherwise.

15)

16)

17)

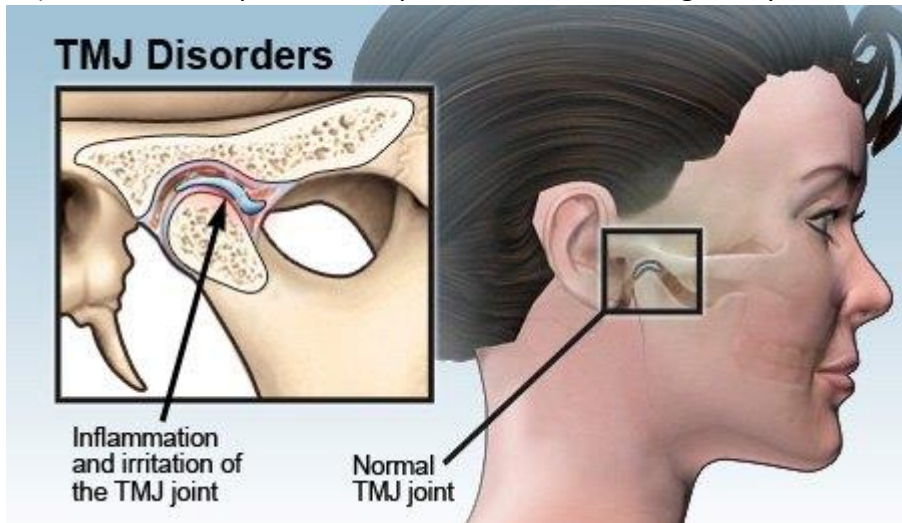
18)



19)

20) This square box in the pic above (TMJ disorder) [Area-T as in blue half circle on face near ear in picture provided] is the spot which is the epic centre of tinnitus. This (Square

box and Area-T in above pics) along with jawline is exact location where tinnitus gets accumulated and since it's near to hearing device aka cochlea we hear tinnitus. Use honey + turmeric paste application 2 hour each on this area, for several days with gaps, also learn to keep jaw relaxed always....That shall do the good Apart from that objective observation of affected area mentioned above shall be done but there is a vipassana process for that, I will explain later.... Take a spoon full of organic honey, add turmeric powder to make paste of it and apply at Area-T and Square box mentioned in pics. Let it remain for 2 hrs. And then wash your face etc...Do this at least 5-7 times once a day, for next 2-3 weeks. Also apply or massage sesame oil (til oil) at Area-T or square box in pics above and massage daily



21)

22)

23) Also I noticed in past that due to meditation or otherwise I have got a habit of locking (clenching) the jaw unknowingly for long times, and I keep my jaw tightly locked for several minute, and that also is causing build-up of fireworks aka tinnitus. When I relax the jaw I see at least 50-70% improvement. So it looks like we have to do away with habit of locking the jaw tightly and keep it RELAXED always.

24)

25) The final part is to deal with **various tinnitus sounds** that comes out in the form of '**neuronal electrical bursts**'. In this case we shall not be confused by various sounds that tinnitus brings in to confuse the brain or to fear us, instead **we shall club all such tinnitus sounds as 'electrical bursts'**. So next time you hear tinnitus sound, do not start to describe it as '**whooshing, fireworks, whistling etc.**' just know that it's just a '**electrical burst**'.

26)

27) Now in dealing with mental issue the LAW OF NATURE or LAW as described in VIPASSANA SPIRITUAL METHOD clearly says that as soon as we see mental issue arising or engulfing the body and when we SEE THE SENSATION OF ARISING MENTAL ISSUE OBJECTIVELY and EQUANIMOUSLY, we eradicate it in just few objective observations of their arising. And what is objective observation? An objective observer simply observes, all things as they are, without giving any opinion, or giving any emotional reactions.

28)

29) You shall **CULTIVATE SKILL** to see 'electrical bursts' aka tinnitus as 'separate entity', 'isolated', 'not mine', 'detached from body', seeing them just like bubbles or fireworks as they arise and they are impermanent and unsatisfactory in nature. As per law of nature they ARISE, PERSIST and CEASE. Objective observation of sensations at their subtle arising location at body part is a path that is followed to eradicate or mellow them.

30)

31) Thus in case of tinnitus all you have to do is to OBJECTIVELY observe 'electrical bursts' aka tinnitus objectively 'on Area-T and jawline' and 'not on ear', as they arise. Now depending on case it may require OBJECTIVE observation of 'TOUCH OF AIR' at location of 'electrical bursts' from few seconds to few minutes, or till the time till they have mellowed down or disappeared. Such Continuous objective observation of 'touch of air' at location of tinnitus voices arising thereof area-T and jawline along with entire head is required for many days to come before finally it will stop for good.

32)

33) Tinnitus voices are a form of TRANSLATED sensations and '**law of nature**' is such that as you observe them objectively and equanimously, as soon as they arise, you make them fade away due to objective observation which is devoid of any emotional reactions or fear or anxiety, you are simply required to observe the arising of various tinnitus voices as soon as they arise in the form of 'electrical bursts', till they fade away. **However we replaced observing tinnitus voices with 'TOUCH OF AIR' for their complete eradication later.**

34)

35) We actually subject our ears to audio, running FAN air, or any action that triggers tinnitus, but while doing so we have already put our focus on Area-T and jawline and not on ear, observing sensations aka 'electrical bursts' that arise, (objective and equanimous observation where we simply observe sensations of tinnitus voices as they arise.)

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## **Breathing exercise for foggy ears/muffled ear voice syndromes / Tinnitus**

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**STAND** in a relaxed upright position **focusing your vision on CHEST area. Keep your mouth shut**, let Chest do the breathing for few seconds. Notice rise and fall of CHEST AREA.

Do a regular natural breathing while always **focusing your vision on CHEST area during this breathing exercise.**

Any time **AFTER** 'next EXHALE', **HOLD or PINCH your NOSE** with index and thumb fingers, keeping your mouth shut,

**Bend down SLOWLY**, Bend over from the waist, head lowered, knees slightly bent. While you are bending in this position, you may find your head just near or above the knees. **Bend down SLOWLY in such a way that EARS Don't POP-UP.**

While you are in this lowered position, you will feel a strong pulsation of blood in your head, eyes, mouth and tongue, and a flushed feeling from your chest to the top of your head.

Start counting 1001, 1002, 1003 .....

**HOLD TILL MAXIMUM** till the time you cannot hold anymore. **(You must increase your hold time gradually to minimum of 30-45 seconds)**

**YOU MUST Hold till STRONG URGE TO BREATH.**

Finally, slowly straighten/stand up, Come back to standing position, Release your nose, and bring your focus back to CHEST AREA. Do not Inhale through Nose. Let CHEST do the breathing or inhale. All Inhale exhale shall be directed through chest not through nose.

Focus your vision on chest and let natural breathing happen automatically. Notice the rise and fall of breathe on chest area for few seconds. **YOU MUST NEVER TRY TO REGULATE BREATHE**, all breathing shall be natural.

Repeat above steps at least 3-5 times, and do this exercise at least 3 times a week.

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#### **NON SPIRITUAL METHOD-1:**

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First line of defence against tinnitus is, using noise reduction (23DB noise reduction or more.)EARMUFFS minimum 20 minutes at a time, and cotton swab or just plain cotton rolled and placed inside ear canal 24/7 all days for few weeks. EARMUFFS help create VACUUM and NO electrical conduction can take place in VACUUM.

In the initial period, while walking, sitting or sleeping, practice seeing acquired visualized image of Glowing SUN every few seconds, thus making this as primary focus rather than Tinnitus. This has to be practiced extensively first few days. What this means is that for the

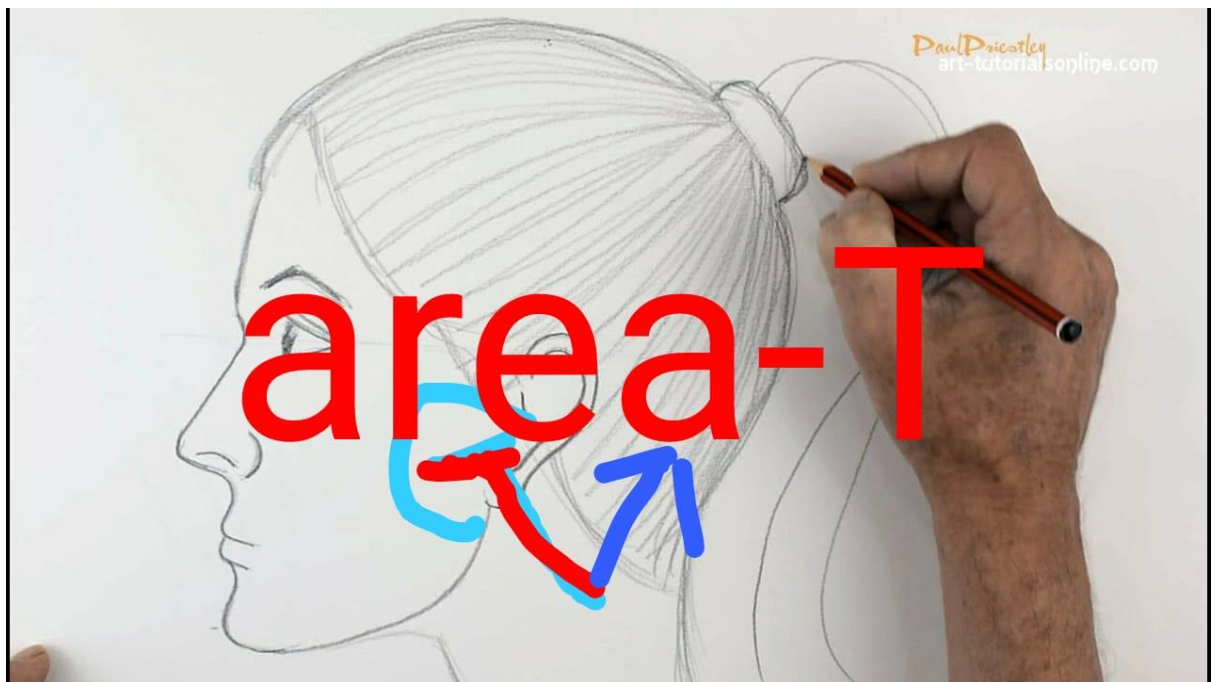
duration of Tinnitus or otherwise you will "focus on image of SUN" rather than focus on Tinnitus. You are just replacing the FOCUS here. **{THIS METHOD IS NOT REQUIRED AFTER DISCOVERY OF 'touch of air' method}**

Apart from preliminary precaution like using speaker mode to talk on cell-phone, avoiding cell-phone on affected ears, avoiding earphone or headphone, using cotton swabs rolled and inserted inside ear canal 24/7 for few months, avoiding proximity to all electrical sounds or devices (AC/FAN, COOLERS, remain away from them at least 5 feet away), following Buddha way of protocol shall bring one out of misery of tinnitus. Cover your Ear with bed sheet etc. when sleeping under running FAN as continuous touch of air on ear triggers tinnitus, or sleep in such a way that FAN air reaches only up to neck.

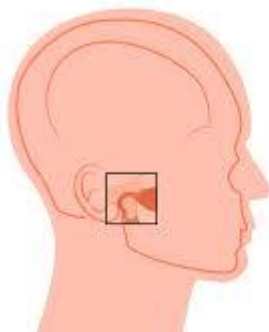
<https://sunild1204.tumblr.com/post/611655016231682048>

\*\* It is also STRICTLY ADVISED to GO SILENCE, at least for 3-4 weeks to speed up healing in initial periods of recovery. This means one must TALK only when necessary, SPEAK on speaker mode of cell phone when attending calls 'not for more than a minute or two', shun listening to all TV, Radio. \*\*

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# TEMPORO-MANDIBULAR JOINT (TMJ)



Normal joint

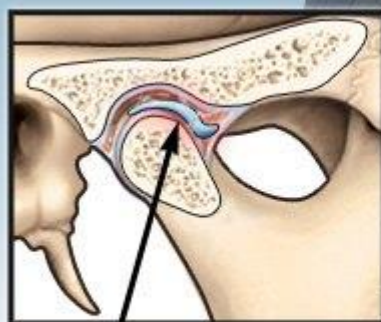


Abnormal joint (displaced disc)

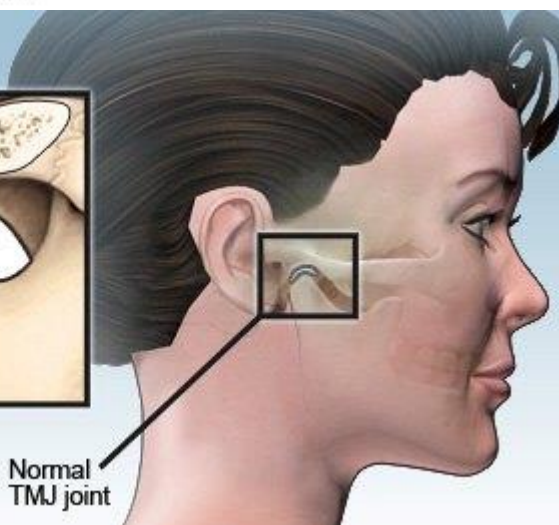


Abnormal joint (retrodisc)

## TMJ Disorders



Inflammation and irritation of the TMJ joint



Normal TMJ joint

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**How do I reduce high eye power naturally? Can any Ayurvedic remedy help?**

**My Answer:**

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There are 2 Corrections needed

1) Brightness/light factor of eye (using incandescent bulbs 60/100 watt)

2) Strain on eyebrows, by observing eyebrows for several hours and observing sensation of pain, strain, fatigue etc. that arise, when this type of scan is done, it will take away strain from eyebrows. Understanding of observing sensations as learn during VIPASSANA may be needed or talk to someone who can guide you on how to simply observe sensations.

3) I have learnt to correct the problem 'on the fly' as it arises by observing sensations of pain, stress on eyebrows or eyelids, while watching TV, reading etc. Thus I no more need to do separate scans.

<https://www.quora.com/How-do-I-reduce-high-eye-power-naturally-Can-any-Ayurvedic-remedy-help/answer/Sunil-Dudia>

\* Use your discretion and your best judgement when following the guidelines below \*

I used those old type incandescent light bulbs (40/60/100 watts) initially and would watch them from distance of one and half feet for at least 10 minutes for each eye and then 5 minutes with both eyes. That did lots of good to my eye power.

I have done this with success:

In morning when sunlight is not too intense or **use incandescent bulb** (start with 40 or 60 watts), do this:

0. Always choose distance and intensity of light that does not hurt. Always open your eye as wide as possible without blinking.

Close your right eye with one palm, wide open your left eye completely (open wide) and 'without blinking' look directly at 'sun'/bulb for around 3 to 5 minutes.

Do the same for other eye.

At end open both eye wide and stretched to open complete and look at sun/bulb 'without blinking'. Now with both eyes wide open it is difficult to see the 'sun' so you may first look at 'sun'/bulb only for a minute or 2.

Do this daily and you shall notice a huge difference in your eyesight.

The other option is to try the same with our old incandescent bulbs 60/100 watt and instead of sunlight use this bulb to look at. You must however keep enough distance so as not to hurt your eyes. I usually started to keep 2 feet distance in beginning gradually decreasing it as time went by.

CFL & Led bulb are of NO USE for this purpose. Only our old 100 watt bulbs will do if not using SUN gazing.

USUALLY ONE SEES benefits in just 5–7 days of doing this.

The other thing one has to do is, to perform EYEBROWS SCAN. In this case one sleeps with a mirror in hand and continues to look at eyebrows with one pointed focus and concentration on left eyebrow to start with.

After some time one notices sensation of stretching, tightness, some pain and as one continues to penetrate these sensations one at a time, and continues to look at eyebrow one sees these sensations dissolving and at end one feels vibrating pulsations around eyebrows area signalling the end of scan. This type of scan is done usually for 30 -40 minutes or more at one go and after performing scan for 2–3 days one will notice that one no longer feels strain around eyebrow area anymore.

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**BREATHING EXERCISES for ASTHMA/ Cold / Cough/Anxiety etc. or even otherwise THAT ONE MUST DO DAILY to REMAIN FIT, (ONE CAN EAT AS MUCH AND STILL REMAIN FIT with these breathing exercises)**

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Breathing disorder and bronchial path disorder is responsible for cold/ cough / Asthma/ Anxiety issues. If one works to open up entire bronchial path with help of breathing exercises that oxygenate the body along with DILATING the bronchial path will help eliminate Asthma issue in just few weeks or months. **ALSO, THOSE WHO ARE CHEST CONCIOUS ALL THE TIME, SHALL NEVER FACE FREQUENT COLD COUGH ISSUES.**

Normally a breathing disorder causes anxiety/asthma issues:

**\*\* ONE MUST STOP MILK CONSUMPTION TO STOP COLD COUGH ISSUES \*\***

**\*\* Black Tea/Black Coffee, CURD/PLAIN YOGURT/BUTTERMILK IS OK \*\***

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**• ALSO THOSE WHO ARE INTO MEDITATION OF BREATHE WATCHING**, and those who **watch** or inhale breathe inside of nose may get cold cough issues due to hyperventilation, so the right way to watch or observe breathe is outside of nose, exactly @upper lip or at outer oval shaped Nose tips. When meditating on breathe, always watch each breathe exactly @upper lip area or Nose tips only.

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**\*\* At NO TIME one shall breathe or INHALE through Nose, LET CHEST do that job of breathing during all breathing exercises \*\***

===== [Breathing exercise-1] =====

**This breathing exercise shall be done daily even if one is not having any cold cough issues, will help you remain fit and always oxygenated.**

**Breathing exercise for Cold / Cough/ Asthma/ Anxiety etc.**

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**STAND** in a relaxed upright position **focusing your vision on CHEST area**. **Keep your mouth shut**, let Chest do the breathing for few seconds. Notice rise and fall of CHEST AREA.

Do a regular natural breathing while always **focusing your vision on CHEST area during this breathing exercise.**

Any time **AFTER** 'next EXHALE', **HOLD or PINCH your NOSE** with index and thumb fingers, keeping your mouth shut,

Start counting 1001, 1002, 1003 .....

**HOLD TILL MAXIMUM** till the time you cannot hold anymore. **(You must increase your hold time gradually to minimum of 30-45 seconds)**

**YOU MUST Hold till STRONG URGE TO BREATH.**

Finally, Release your nose, bring your focus back to CHEST AREA. Do not Inhale through Nose. Let CHEST do the breathing or inhale. All Inhale exhale shall be directed through chest not through nose.

Focus your vision on chest and let natural breathing happen automatically. Notice the rise and fall of breathe on chest area for few seconds, till it has slowed down. **YOU MUST NEVER TRY TO REGULATE BREATHE, all breathing shall be natural.**

Repeat above steps at least 3-5 times, and do this exercise at least 5 days a week.

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**\*\* At NO TIME one shall breathe or inhale through Nose, LET CHEST do that job of breathing during all breathing exercises \*\***

===== [Breathing exercise-2] =====

**This breathing exercise shall be done daily even if one is not having any issues, will help you remain fit and always oxygenated.**

**Breathing exercise for foggy ears/muffled ear voice syndromes / Tinnitus**

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**STAND** in a relaxed upright position **focusing your vision on CHEST area. Keep your mouth shut**, let Chest do the breathing for few seconds. Notice rise and fall of CHEST AREA.

Do a regular natural breathing while always **focusing your vision on CHEST area during this breathing exercise.**

Any time **AFTER** 'next EXHALE', **HOLD or PINCH your NOSE** with index and thumb fingers, keeping your mouth shut,

**Bend down SLOWLY**, Bend over from the waist, head lowered, knees slightly bent. While you are bending in this position, you may find your head just near or above the knees. **Bend down SLOWLY in such a way that EARS Don't POP-UP.**

While you are in this lowered position, you will feel a strong pulsation of blood in your head, eyes, mouth and tongue, and a flushed feeling from your chest to the top of your head.

Start counting 1001, 1002, 1003 .....

**HOLD TILL MAXIMUM** till the time you cannot hold anymore. **(You must increase your hold time gradually to minimum of 30-45 seconds)**

**YOU MUST Hold till STRONG URGE TO BREATH.**

Finally, slowly straighten/stand up, Come back to standing position, Release your nose, and bring your focus back to CHEST AREA. Do not Inhale through Nose. Let CHEST do the breathing or inhale. All Inhale exhale shall be directed through chest not through nose.

Focus your vision on chest and let natural breathing happen automatically. Notice the rise and fall of breathe on chest area for few seconds. **YOU MUST NEVER TRY TO REGULATE BREATHE**, all breathing shall be natural.

Repeat above steps at least 3-5 times, and do this exercise at least 3 times a week.

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===== [Breathing exercise-3] =====

**This breathing exercise shall be done daily even if one is not having any issues, will help you remain fit and always oxygenated.**

**\*\* At NO TIME one shall breathe or inhale through Nose, LET CHEST do that job of breathing during all breathing exercises \*\***

-3-

**SIMPLY WALK**, keep your mouth shut, always **FOCUSING YOUR VISION ON CHEST FOR AT LEAST 5-10 Minutes**. Notice the rise and fall of chest while walking during this breathing exercise. Do not

Inhale through Nose. Let CHEST do the breathing or inhale. All Inhale exhale shall be directed through chest not through nose.

~~~~~Example of sampajanna ~~~~~

### **Gross sensation of Itching, 12 dependent links, Birth of a misery in the cognised form of volitional act of scratching:**

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**Conscious** signals that something has happened. (**Itching**)

If there is conscious there is a **mind** and matter (**body**)

If there is mind and matter (body), there are **6 sense media**

If there are 6 sense media, there is a **contact** of senses with objects

For every contact there is a **sensation** (itching in this case)

If there is a sensations there is PERCEPTION of either craving or aversion towards the sensation.

If there is PERCEPTION of either craving or aversion, there arises **CLINGING** aka wallowing in that sensation based on perception of craving or aversion

If there is CLINGING then there is a **BECOMING** i.e. Volitional physical Act in the form of Scratching

If there is a **VOLITIONAL ACT** then there is **BIRTH OF A MISERY** or a **continuation of a misery in the form of volitional physical act** of scratching which is **cognised** by conscious

Thus, as per '**4 NOBLE TRUTHS**', the knowledge that **ITCHING** is a **MISERY** and any **arising of either craving or aversion and VOLITIONAL ACT** w.r.to misery shall be avoided or abandoned by observing the gross sensation of itching and its exact arising at the body part area **with the knowledge that all Sensations are IMPERMANENT** and **with the WISDOM that a VOLITIONAL ACT of scratching as per '12 dependent links' as above will result in BECOMING** or continuance of existence of misery.

Thus, an **objective and equanimous observation** of gross sensation of itching shall be done at their '**EXACT ARISING at body part area**', making sure **all ARISING OF SUCH SENSATIONS are observed without missing single such**

**sensation** at their exact arising at body part area, till the sensation has weakened is the path to eradicating it.

-----End, **Example of sampajanna** -----

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## **GENERIC VIPASSANA SOLUTION FOR ALL GROSS SENSATIONS [20-04-2020]**

**Including any neurological issues like Migraine, Tinnitus etc.**

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**“Touch of AIR”**, on any part of body part is a **SENSATION**. **Thus**, when we objectively observe ‘CONTINUOUS touch of AIR’ on a body part for several minutes or several hours or days, depending upon severity of misery or defect w.r.to that body part, we eradicate the sensation or mellow it down and thus resolve the misery.

**Sensation watch** aka “TOUCH of breathe or AIR” observed on contact point of nose tips or upper lip selected for observation is a **training in VIPASSANA** to make you understand that this sensation is the only sensation a SADHAK must attend to or observe objectively at contact points or on any other part of body, ignoring or abandoning all other sensations as soon as they arise to alleviate the misery. **Also, objective observation of body part at exact arising of sensation may be undertaken to eradicate the defilement from the root, but that is explained later in this blog.** For now the primary focus for observation shall be **“SENSATION OF TOUCH OF AIR”**, ignoring or abandoning all other sensations, as soon as they arise. You must prevail observing **TOUCH OF AIR AS PRIMARY SENSATION** on any part of body or at contact points of upper lip or nose tips.

The GROSS sensations (pain, itch, cut, etc.) that arise due to contact are not ‘mine’, do not belong to us, so letting go of gross sensations is the right thing to do. The gross sensations arise to make us **wallow** in them, thus suffer misery for active duration of sensations, and **how do we wallow in sensations? By attending to sensations**, giving them continuous attention, **feeling them, clinging** to them, taking them as ‘mine’ as if they belong to us and we shall suffer with them (sensations). **What is the right way to respond to these gross sensations?** Sadhaks shall know that **ONLY SENSATION that shall be attended to is “TOUCH OF AIR”** and **all other sensations shall be let go or abandoned** and any clinging to them shall be avoided. Thus, sadhaks **shall NOT CLING** to gross sensations, **shall not wallow** in sensations, instead shall **turn mind away to ‘TOUCH OF AIR’** either on upper lip, or nose tips, or anywhere on body where ‘SENSATION OF TOUCH OF AIR’ can be felt. Sadhak can in some cases, **START SPEED RUNNING FAN** and observe and **ATTEND** to ‘touch of air’ on every part of body thus ignoring and letting go of every other gross sensations to alleviate misery to an extent. **Sadhak MUST PREVAIL in letting go of every gross sensations AS SOON AS THEY ARISE** and instead **ATTEND TO ‘touch of air’ on upper lip or nose tip or any part of body where available.** For a SADHAK no gross sensation is worth attending to, only sensation he attend is ‘touch of air’, where ever available on any part of body.

**Also, in the case where the gross sensations ARE ALIVE and active due to recent incident on body part area (cut, pain due to hurt etc.), or in the case where gross sensations must be eradicated from the root,** sadhak may attend to objective observation of body part area that is emitting these sensations at their exact arising to alleviate the misery. But if objective observation is not possible due to severe condition of arising sensations, in that case objective observation of 'touch of air' may be undertaken on same body part area where these sensations are arising, and in that case, sadhak must prevail on observing and attending to '**touch of air**' as **primary sensation** that shall override on top of the original sensation underneath. Sadhak may also chose to objectively observe and attend to 'touch of air' on other part of body to let go of sensations of misery if observing of 'touch of air' at affected body part is not possible due to any reason.

#### **+ (Why “Touch of Air” ?)**

**In an example where there is a hurt due to burn** on a part of a body, the natural reaction of us is to blow air over the burnt area of body part. Now as you would have noticed, as long as **AIR BLOW** prevails on burns part, you feel better but as soon as you stop the air blow the original sensation of burn is back. What is happening here is that touch of air takes over the original burn sensation for a while.

Now there are two ways to handle this situation. In first case, one continues to objectively observe sensations of burn from the body part area that is emitting these sensations of burn at their exact arising. But in that case you must continue to suffer burn sensations as they arise while continuing to maintain equanimity, or the second alternative is to start the running FAN and blow air to burn area and thus observing '**touch of air on burn area maintaining absolute equanimity**', till the time sensation of burn has alleviated.

The idea in both case is to reach the spot of body part which is undergoing change with arising and passing of sensations at atomic level due to defilement or burn in this case. When we do objective and equanimous observation of a body part at the exact arising of sensations or defilement, then we help that body part recover from sensations or misery as per the case.

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**'Touch of air 'is a generic sensation observation method which overrides any existing sensations,** and thus we observe and cover every area of affected body part by observing touch of air. This method also helps alleviate misery to some extent, however since sensation arise on account of a defect or any pre-existing conditions or due to '**conditional arising or sankhara**', it is required to observe body part where exact arising of these specific sensation take place during exact arising of these specific sensations, for example sensations of cut, pain, itch are specific sensations that arise on account of some external reason, and thus it becomes important to use these sensations as a path to reach their exact arising and observe the exact location of body part that emits them in real time.

We do this with help of a **running FAN Air**, which is directed to the body part being objectively observed to correct itself of arising sensations of pain, itch, any neurological activity on body part etc. Even body part with **NO SENSATIONS** or neutral sensations are also observed for touch of air.

Also in the case where arising sensations are within body and cannot be exposed to continuous touch of air, in that case we shall use our inner vision to look at body part that is emitting these sensations and in that case we use arising sensations as a path to reach the body part area where “**exact arising of sensation thereof**” is taking place, and observe that body part area objectively to eradicate the sensations or mellow them down.

Similarly, if there already are real time sensations arising on account of some defect or hurt or medical issue or any external issue like cut, itch etc., then in that case one may use these real time, arising sensations as a path to reach ‘exact arising location on body part’ and observe that part of body which is emitting these sensations objectively. Alternatively ‘touch of air’ is observed at the same spot of ‘exact arising of sensations’ to alleviate the misery.

Thus, for example in case of a **Migraine** (part of head/brain that is emitting sensations of pain or neuronal activity in any form) or in case of **Tinnitus**, [entire ear, and face area connected near to ear (**TMJ Area-T** as in picture provided) that is emitting sensations of vibrations or fireworks or neuronal activity in any form, along with ear canal], ARE **EXPOSED TO CONTINUOUS TOUCH OF AIR with help of running FAN**, and then one is required to ‘**objectively observe touch of air**’ on body part affected by sensation (sensation of pain or neuronal activity in form electrical bursts or fireworks, or any other sensation etc. ), even those areas where there is NO SENSATION or neutral sensations are included for touch of air observation.

**One must prevail in observing ‘touch of air’ on body part being corrected, using existing sensations of misery only as path to reach their exact arising, making sure that eventually only touch of air is visible as a primary sensation to the person doing objective observation. This when done several times as per the need and severity of sensations, will eradicate or mellow down misery /sensation of any kind.**

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**PS:**

Sensations are designed to take you into realm or world of misery so that you can wallow in them (sensations) and suffer; instead you shall objectively observe the body part that is emitting these sensations using sensations as a path to reach the 'body part area of exact arising of these sensations';

Thus, ignoring sensations but instead watching body part area that is emitting these sensations is the way to eradicate or mellow them down.

So next time you have pain or bite or itching just use the emitting sensation as a path to reach the body part area which is emitting these sensations. Now, just observe the body part area ignoring the sensations while doing so. This way, objectively observe every area of body part that is emitting these sensations. Or just observe 'touch of air' anywhere on body, letting go or abandoning the sensation of misery.

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